SYLLABUS FOR NEW TESTAMENT STUDY

A. T. ROBERTSON, M.A., D.D., LL.D., LITT.D.

By PROFESSOR A. T. ROBERTSON

Syllabus for New Testament Study

The Minister and His Greek New Testament

A Harmony of the Gospels for Students of the Life of Christ

Types of Preachers in the New Testament

Paul, the Interpreter of Christ

Practical and Social Aspects of Christianity (Exposition of James)

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Keywords in the Teaching of Jesus

Life and Letters of John A. Broadus

The Teaching of Jesus Concerning God the Father

Studies in the New Testament

SYLLABUS FOR NEW TESTAMENT STUDY

A Guide for Lessons in the Class-Room

BY

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LOUISVILLE, KENTUCKY

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SYLLABUS FOR NEW TESTAMENT STUDY. II

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PREFACE

The immediate purpose of this Syllabus is to facilitate the work in the class in New Testament English in the Southern Baptist Theological Seminary. It is not designed for general use, though other institutions have adopted it. The book, revised throughout, serves the function of a broad outline of the New Testament history with precise references to the text-books used for the daily lessons. The method pursued is the study of the sources of our knowledge as far as practicable with the aid of useful helps. The course follows the historical development of the events of the period and the interpretation of the New Testament books is based on historical exegesis. The whole of the New Testament era is covered in one session of eight months and the work is of necessity rapid, while comprehensive. This grasp of the whole period is essential for proper interpretation of any single portion. The more important books, with various critical standpoints, are mentioned from time to time. The rather full bibliographies are useful for future exhaustive study of special topics and for research work. They have been brought up to date. The plan and spirit of the course are due to John A. Broadus, who established it in 1859, the first course in the English New Testament in any theological seminary so far as I know. All ministers need a thorough grip upon the English New Testament whether they do or do not know the Greek. The knowledge of each reacts favorably upon the other. Neither takes the place of the other. Both are necessary to the real student of the New Testament. The student who enters this class ought to know at least

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what is in the author's *Studies in the New Testament.* In addition to the assignment for each lesson specific references for wider reading are given for the benefit of unusually well equipped men.

It happens that this year 1923 marks the conclusion of thirty-five years of teaching in the Seminary and that I am sixty years old. This is the Fifth Edition of the *Syllabus,* while the *Short Grammar of the Greek New Testament* appears in the Sixth Edition and the *Grammar of the Greek New Testament in the Light of Historical Research* in the Fourth Edition this year. Two new volumes, published this year, *The Minister and His Greek New Testament* and *A Translation of Luke's Gospel,* will make twenty-six volumes to my credit, alas, for the public.

A. T. ROBERTSON.

Louisville, Ky., 1923.

CHART OF INTERBIBLICAL AND NEW TESTAMENT TIMES

(Many of the dates are confessedly provisional, especially in the Apostolic history.)

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
B. C.	Under Persia 536 B. C. to 331 B. C.	.....	Part of Book of Baruch.	
405	Artaxerxes Mnemon.	Jonathan.	Book of Tobit possibly.	
400	.....	.....	.....	Retreat of the Ten Thousand (Xenophon).
399	.....	.....	.....	Death of Socrates.
				Roman Consuls begin.
				Plato.
				Aristotle.
334	.....	.....	.....	Battle of Granicus.
333	.....	.....	.....	Battle of Issus.
331	End of Persian rule. Beginning of Greek rule over Judea. Alexander the Great.	Death of High Priest Jaddua, last name mentioned in O. T. (Neh. 12:11f.)		
330	.....	.....	.....	Alexander conquers Persian Empire.
323	.....	.....	.....	Alexander dies at Babylon.
320	Ptolemaic rule over Jews.	.....	.....	Ptolemaic Rule begins in Egypt.
312	.....	.....	.....	Seleucid Kings begin rule in Syria.
				Seleucid Era.
299	Simon I, The Just, High Priest.	.....	Traditional date of the so-called Great Synagogue and the fixing of canon of the O. T.	
285-247	Ptolemy Philadelphus.	Eleazer (287-26).	Translation of the Septuagint begun.	Zeno.
				Epicurus.
				First Punic War.
250	.....	.....	Probable date of Ecclesiasticus or the Wisdom of Son of Sirach.	
			Appearance of Chasidim.	
225	.....	.....	.....	Second Punic War.
216	.....	.....	.....	Battle of Cannæ (Hannibal).
198	Beginning of Seleucid rule over Jews, under Antiochus the Great.	.....	Jewish - Alexandrian Philosophy.	
			Aristobulus and Wisdom of Solomon here or little later.	

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
B. C. 190	.....	.....	.....	Antiochus the Great beaten by Romans at Magnesia. Romans gain foothold in the East.
175	Antiochus Epiphanes begins his efforts to Hellenize the Jews.	Jason, the Hellenizing High Priest.		
172	.....	Menelaus, another Hellenizing High Priest.		
167	Beginning of Maccabean Revolt under Mattathias.			
166	Judas Maccabæus.			
165	.....	.....	Rededication of the Temple.	Polybius.
161	Death of Judas at Eleasa. Jonathan Maccabæus succeeds him.		Book III, of Sybilline Oracles probably about this time.	
160	.....	Death of Alcimus (Hellenizing High Priest). No High Priest for 7 years.	Book of Judith.	
153	.....	Jonathan made High Priest and so combines political and religious office.	.....	Third Punic War.
146	.....	.....	Probably I. Esdras. Probably also part of Book of Enoch.	Carthage and Corinth destroyed.
143	Simon Maccabæus rules.	.....	.....	Embassy to Rome.
142	.....	.....	Political independence of the Jews.	Terence.
135	John Hyrcanus rules.	.....	.....	
130	.....	.....	Samaritan temple destroyed.	Gracchi.
108	.....	.....	Destruction of Samaria.	
105	Aristobulus calls himself King of Judea.	.....	The Essenes.	Cicero and Pompey born.
104	Alexander Jannaeus reigns.	.....	Revival of Hellenism. Clash with Pharisees, and siding with Sadducees. Party strife.	Power of Marius.
100	.....	.....	.....	Birth of Julius Cæsar.

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
B. C. 86	.....	.....	Book of Jubilees or Little Genesis and Psalms of Solomon. Revival of Pharisaism.	Sylla. Lucretius. Catullus.
78	Salome-Alexandra rules.	Hyrcanus High Priest. Separation again between political and religious rule.		
74	.....	.....	Birth of Herod the Great.	
69	Aristobulus King.	Hyrcanus High Priest still.	Overthrow of Hyrcanus by Aristobulus. Antipater takes side of Hyrcanus.	
66	.....	.....	.....	Pompey sent to Asia.
65	.....	.....	.....	Syria a Roman Province and so end of Seleucid kings.
63	Pompey re-instates Hyrcanus. Roman rule of Judea really begins.	.....	Pompey enters Temple.	Catiline. Cicero.
60	.....	.....	.....	First Triumvirate (Pompey, Cæsar, Crassus).
57	Rule by Councils.			
54	.....	.....	Crassus plunders Jerusalem.	Rise of the Parthians to power.
48	.....	.....	.....	Cæsar crosses the Rubicon. Defeat of Pompey at Pharsalia. Cæsar with Cleopatra in Egypt. Downfall of Republic.
47	Hyrcanus appointed Ethnarch by Cæsar, and Antipater his Prime Minister (Procurator).	.....	I Maccabees and II Maccabees both belong to this century. Probably also the so-called IV Maccabees.	Cæsar perpetual Dictator.
44	.....	.....	.....	Assassination of Cæsar.
42	.....	.....	.....	Battle of Philippi and victory of the Second Triumvirate (Octavius, Antonius, Lepidus) over Brutus and Cassius.

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
B. C. 41	Herod appointed Tetrarch and rule taken away from Hyrcanus, Judea now a Roman Province.			
40	Parthians establish Antigonus as King.	.....	Parthians capture Jerusalem while Herod flees to Rome and is appointed King of Judea.	Anthony loses a kingdom for Cleopatra.
37	Herod becomes King of Judea.	Hyrcanus deposed and Ananelus made High Priest.	Herod marries Mariamne.	Virgil.
35	.....	Aristobulus High Priest. His drowning. Succeeded by Jesus and then Simon.	Hillel and Shammai, rival teachers of Rabbinism in Jerusalem. Scribism dominant in Palestine. Jewish Rabbinical Theology (Talmud A. D. 200-500).	Tibullus.
31	.....	.....	Rise of Herodians.	Battle of Actium and victory of Octavius over Antonius.
27	.....	.....	.....	Octavius becomes Emperor (Augustus).
25	.....	.....	Samaria rebuilt.	
20 or 19	.....	.....	Herod begins repairing the Temple at Jerusalem.	Cornelius Nepos. Sallust. Horace.
6	.....	.....	Birth of John the Baptist.	Livy.
5	.....	Matthias.	BIRTH OF JESUS.	
4	.....	.....	Death of Herod the Great.	Ovid.
4	Archelaus Ethnarch of Judea.	Joseph. Joasar.	.....	Herod Antipas Tetrarch of Galilee and Perea. Philip Tetrarch of Iturea, Trachonitis, etc.
A. D. 4	.....	Eleasar. Jesus.		
6	Archelaus deposed and Judea again made Province of Rome. Coponius Procurator.	Ananus.	Rise of Zealots.	Diodorus Siculus. Strabo.
7	.....	.....	Visit of the Boy Jesus to Jerusalem.	
9	Ambivius Procurator.			
12	Annius Rufus Procurator.			
14	.....	.....	.....	Death of Augustus.
15	Valerius Gratus Procurator.	.....	Assumption of Moses.	Tiberius becomes full Emperor (after two years co-reigning in the Provinces).
16	.....	Ishmael. Simon.		

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
18	.....	Caiaphas.		
25 (or 26)	.....	.....	John Baptist begins ministry.	
26 (or 27)	Pontius Pilate (Procurator.)	.....	Baptism of Jesus.	
30 (or 29)	.....	.....	Crucifixion and Resurrection of Christ.	
Passover- Forty days later. 30	.....	.....	Ascension of Christ.	
Pentecost.	.....	.....	Descent of the Holy Spirit.	
34	.....	.....	.....	Death of Philip the Tetrarch.
34-36	.....	.....	Death of Stephen.	
35-37	.....	.....	Conversion of Saul.	
36	Recall of Pontius Pilate. Succeeded by Marcellus.	Jonathan.	Writings of Philo (born about B. C. 20).	
37	Maruelus.	Theophilus.	.....	Caligulus Emperor. Herod Agrippa I, made King.
39	.....	.....	.....	Herod Antipas deposed as Tetrarch.
41	Herod Agrippa I, given Judea also. Rules as King.	Simon.	.....	Claudius Emperor.
43	.....	Matthias.		
44	Death of Agrippa I, and Judea a province again. Cuspius Fadus Procurator.	Ellonaios.	Death of James the Apostle. Important date in career of Paul because of visit to Jerusalem at time of famine and death of Herod (Acts 11: 30).	Rebellion of Theudas.
45	Alexander.			
48	Cumanus.	Joseph Ananus.	Epistle of James.	
49	.....	.....	Conference at Jerusalem.	
52	Felix.			
50-51	.....	.....	Epistles of Paul to the Thessalonians (First group).	Rebellious outbreaks of Jews against Rome.
54	.....	.....	.....	Nero Emperor.
55-57	.....	.....	Second group of Paul's Epistles. 1 Cor., 2 Cor., Gal., Rom. Date of Galatians uncertain. The Judaizers.	Burrhus.
59-60	Festus succeeds Felix.	.....	Important date in career of Paul.	Seneca.
59	.....	Ishmael.	Possibly Mark and Matthew by this time.	
60	.....	Joseph.	Probably Gospel of Luke during stay at Cæsarea (58-60).	

DATE	RULERS OF JUDEA	HIGH PRIESTS	WRITINGS AND EVENTS IN JUDEA	CONTEMPORARY EVENTS
59-61	.....	.....	Departure of Paul to Rome.	
62	Albinus.	Ananus.		
61-63	.....	.....	Third group of Paul's Epistles, Philippians, Colossians, Ephesians and Philemon. Paul set free. The Gnostics.	
64	Gessius Florus.	.....	.....	Burning of Rome.
65		Matthias.	Epistles of Peter, Jude, and that to the Hebrews, most probably between 64 and 69.	Persecution of Christians.
66	People revolt against Rome.	.....	Josephus Governor of Galilee.	Romans driven from Jerusalem.
66-68	.....	.....	Pastoral Epistles of Paul (Fourth Group).	
67	.....	.....	Possible death of Simon Peter.	Vespasian in Galilee and Judea.
68	.....	.....	Paul's second imprisonment and death.	Death of Nero. Brief reigns of Galba, Otho, Vitellius.
69	.....	.....	Flight of Christians to Pella.	Vespasian Emperor.
70	End of Jewish state.	.....	Destruction of Temple and Jerusalem by Titus.	Quintus Curtius. Epictetus. Pliny the Elder.
75	.....	.....	End of Sanhedrin.	
79	.....	.....	Rabbinic School at Jamnia.	Titus Emperor.
81	.....	.....	Writings of Josephus.	Domitian Emperor.
85	.....	.....	Possible date of Epistles of John.	Cerinthus. Ebionites. Martial. Juvenal.
90	.....	.....	Possible date of Gospel of John.	Persecution of Christians under Domitian.
95	.....	.....	Probable date of Revelation of John.	Tacitus.
96	.....	.....	.....	Nerva Emperor.
98	.....	.....	.....	Trajan Emperor.
98-100	.....	.....	Death of John and close of Apostolic time. Towards close of this century 2 (4) Esdras and Apocalypse of Baruch were doubtless written and also parts of Enoch and Sybilline Oracles. Here also belong Epistle of Clement of Rome, and so-called Epistle of Barnabas.	Plutarch. Quintilian.

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PART I: THE INTERBIBLICAL HISTORY

(400 B. C. TO B. C. 6 OR 5)

PART I: THE INTERBIBLICAL HISTORY

(400 B. C. to B. C. 6 or 5.)

The text-books used in connection with this part of the Syllabus are Josephus, the Apocrypha of the Old Testament, and the Pseudepigrapha. The picture is drawn from the original sources. Free use of the best books on the period is advised, and such books are pointed out at the proper place. Copious lectures are given with each lesson, showing the inner development of the history. A knowledge of ancient history is assumed in this study of the interbiblical history of the Jews. One is supposed to have some acquaintance with the outstanding features in the history of Egypt, Assyria, Babylonia, Greece and Rome as well as of the Old Testament. A selected bibliography is given.

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Churton and Others—The Apocryphal Books. With brief commentary (1880).
Cook—The Fathers of Jesus (1886).
Conrad—Die religiösen und sittlichen Anschauungen der alttestamentlichen Apokryphen und Pseudepigraphen (1907).
Daubney—The Use of the Apocrypha in the Christian Church (1900).
Daubney—The Three Additions to Daniel (1906).
Danziger—Jewish Forerunners of Jesus (1904).

Deane—The Book of Wisdom (1881).
Deane—Pseudepigrapha (1891).
Duff—I and II Esdras.
Fairweather and Black—The First Book of Maccabees (1897).
Fairweather—I and II Maccabees.
Fritzsche und Grimm—Kurzgefasstes exegetisches Handbuch zu den Apokryphen des A. T. Three volumes (1851-9).
Geffcken—Die Oracula sibyllina (1902).
Geffcken—Komposition und Entstehungszeit der Oracula sibyllina (1902).
Goodrick—The Book of Wisdom (1913).
Gregg—The Wisdom of Solomon.
Gressmann—Israelitische jüdische Eschatologie (1905).
Harris—Odes and Psalms of Solomon (1910).
Hart—Ecclesiasticus in Greek (1909).
Harwell—The Principal Versions of Baruch (1915).
Hollmann—The Jewish Religion in the Time of Jesus (1909).
Holscher—Kanonisch und Apokryph (1905).
Holtzmann—Die jüdische Schriftgelehrsamkeit zur Zeit Jesu (1901).
Hughes—Ethics of Jewish Apocryphal Literature (1910).
Issaverdens—The Uncanonical Writings of the Old Testament.
Kabisch—Das Vierte Buch Ezra (1889).
Kautzsch—Die Apokryphen und Pseudepigraphen des A. T. Two volumes (1900).
Keil—Kommentar über die Bücher der Makkabäer (1875).
Martin—Le Livre d'Hénoch (1907).
Montefiore—The Wisdom of Solomon (1887).
Montefiore—Aspects of Judaism (1895).
Moore—Judaism at the Beginning of the Christian Era (1916).

Morfill and Charles—The Book of the Secrets of Enoch (1896).
Nelson's Sons—Old Testament Apocrypha. Revised English Version (1895).
Oesterley—Ecclesiasticus (1912).
Oesterley—The Religion and Worship of the Synagogue (1907).
Oesterley—The Books of the Apocrypha (1914).
Oesterley—Doctrinal Teaching of the Apocrypha (1914).
Oxford University Press—The Apocrypha. Revised (1896).
Philippi—Das Buch Henoch (1868).
Ryle and James—Psalms of the Pharisees (1891).
Sayce—Tobit and the Babylonian Apocryphal Writings.
Schechter—Studies in Judaism (1908).
Schmidt—Ecclesiasticus.
Schodde—Book of Jubilees.
Sedgwick—The Story of the Apocrypha.
Smend—Die Weisheit des Jesus Sirach. Two volumes (1906).
Snell—The Value of the Apocrypha.
Stevenson—Wisdom and the Jewish Apocryphal Writings (1903).
Swete—Greek Text of the Apocrypha. Old Testament in Greek. Three volumes (1895-1907).
Swete—An Introduction to the Old Testament in Greek. Revised edition by Ottley (1914).
Terry—The Sibylline Oracles (1899).
Thackeray—The Septuagint and Jewish Worship (1921).
Thomson—Books which Influenced Our Lord.
Vaganay—Le Problème eschat. dans le IV Livre d'Esdras (1907).
Violet—Die Ezra-Apokalypse. Teil I (1910).
Viteau and Martin—Les Psaumes de Salomon (1910).
Voltz—Jüdische Eschatologie.

VOLKMAR—Einleitung in die Apokryphen.
WACE—Apocrypha. With Commentary. Two volumes (1888).
WAHL—Clavis librorum veteris testamenti apocryphorum philologica (1853).
WESTCOTT—Introduction to the Four Gospels (1875).
WINTER UND WÜNSCHE—Die jüdische Literatur seit Abschluss des Canon.
ZÖCKLER—Apokryphen.
SINGER—The Jewish Encyclopædia. Twelve volumes (1901-6).

PHILO

AALL—Der Logos (1899).
BENTWICH—Philo-Judæus of Alexandria (1910).
BRÉHIER—Les idées philosophiques et religieuses de Philon d'Alexandrie (1908).
BUCHER—Philonische studien.
COHN—Einteilung und Chronologie der Schriften Philos.
COHN AND WENDLAND—Philonis Alexandrini Opera quae supersunt. Greek text (1896).
CONYBEARE—Philo about the Contemplative Life (1895).
DELAUNAY—Philo d'Alexandrie. Second edition (1870).
DRUMMOND—Philo Judæus: or, The Jewish-Alexandrian Philosophy in Its Development and Completion. Two volumes (1888).
FRANKEL—Ueber den Einfluss der palästinenischen Exegese auf die Alexandrinische Hermeneutik.
GFRÖRER—Philo und die Alexandrinische Theosophie (1831).
GUTHRIE—The Message of Philo-Judæus of Alexandria (1909).
GUYOT—Les réminiscences de Philon ches Plotin (1906).
HERRIOT—Philon le Juif (1898).
JAMES—Biblical Antiquities of Philo (1917).
KENNEDY—Philo's Contribution to Religion (1919).

KRÜGER—Philo und Josephus als Apologeten des Judentums (1906).
NAIRNE—The Alexandrine Gospel (1917).
PARIS (MANGEY)—Edition of Philo's Works in the Greek Text (1852).
REVILLE—Le Logos d'après Philon (1877).
RITTER—Philo und die Halacha (1879).
RYLE—Philo and Holy Scripture.
SIEGFRIED—Philo von Alexandria (1875).
TAUCHNITZ—Edition of the Greek Text.
WINDISCH—Die Frommigheit Philos und ihre Bedeutung für das Christentum (1909).
YONGE—Philo Judæus. Complete works. Four volumes in Bohn Library 1854-5. One volume Macmillan, same date.

See also various works on Greek philosophy and the articles on Philo in dictionaries, cyclopædias and quarterlies, in particular Singer, The Jewish Encyclopædia.

JOSEPHUS

BENTWICH—Josephus (1914).
BERENDTS—Die Zeugnisse von Christentum im Slavischen de Bello Judaico des Josephus (1906).
BLOCH—Die Quellen des Flavius Josephus (1879).
BOETTGER—Topographisch-historisches Lexicon zu den Schriften des Flavius Josephus (1879).
DESTINON—Die Chronologie des Josephus (1880).
DESTINON—Die Quellen des Josephus (1882).
DUSCHAK—Josephus und die Tradition (1864).
HOLSCHER—Die Quellen des Josephus (1904).
KRENKEL—Josephus und Lukas (1894).
KRÜGER—Philo und Josephus als Apologeten des Judentums (1906).
LAQUEUR—Der jüdische Historiker Flavius Josephus (1920).

MARGOLIOUTH—Whiston's Translation of Josephus. Edited with notes (1906).
MÜLLER—Des Flavius Josephus Schrift gegen den Apion (1877).
NIESE—Flavii Josephi Opera cum apparatu critico. Greek text. Seven volumes (1887-95).
NIESE—Flavii Josephi Opera. Editio Minor. Six volumes.
NUSSBAUM—Observationen in Flavius Josephus (1875).
OLITZKI—Flavius Josephus und die Halacha (1885).
SCHLATTER—Die hebräischen Namen bei Josephus (1913).
SCHMIDT, W.—De Flavii Josephi elocutione (1894).
SHILLETO—Whiston's Translation Revised. Five volumes (1889-90).
TRAILL—Josephus.
WHISTON—Standard Translation.

THE TALMUD

ABRAHAMS—Studies in Pharisaism (1917).
ABELSON—Jewish Mysticism (1912).
ABELSON—The Immanence of God in Rabbinic Literature (1912).
BAECK—Das Wesen des Judenthums (1905). 2 Aufl. (1922).
BARCLAY—The Talmud (1878).
BENNETT—The Mishna as Illustrating the Gospel (1912).
BERGMANN—Jüdische Apologetik im neutestamentlichen Zeitalter (1908).
BERNFELD—Das Talmud: seine Bedeutung und seine Geschichte.
BISHOFF—Jesus und die Rabbinen (1905).
BÖHL—Forschungen nach einer Volksbibel zur Zeit Jesu.
BOUSSET—Die Religion des Judentums in neutestamentlichen Zeitalter (1903).

Bousset—Jesu Predigt in ihren Gegensatz zum Judentum (1892).
Braunschweiger—Die Lehrer der Mischnah (1890).
Brody—Anthologia Hebraica (1922).
Buchler—Das galiläische 'Am-ha-'Aretz (1906).
Buxtorf—Lexicon Chaldaicum Talmudicum et Rabbinicum (1640).
Cook—The Fathers of Jesus (1886).
Danziger—Jewish Forerunners of Jesus (1904).
Delitzsch—Hillel and Jesus (1867).
Delitzsch—Talmudische Studien.
Duschak—Die Moral der Evangelien und des Talmud (1877).
Friebig—Talmud und Theologie (1903).
Friedländer—Rabbinic Philosophy and Ethics (1912).
Friedländer—Die religiösen Bewegungen innerhalb des Judentums im Zeitalter Jesu (1905).
Geiger—Das Judenthum und seine Geschichte.
Goldschmidt—Der Babylonische Talmud (1897).
Halper—Post-Biblical Hebrew Literature (1921).
Hamburger—Real-Encyclopädie für Bibel und Talmud (1883).
Herford—Christianity in Talmud and Midrash (1903).
Herford—Pharisaism (1912).
Hershon—The Treasures of the Talmud.
Kohler—Grundriss einer systematischen Theologie des Judentums auf geschichtliche Grundlage (1910).
Laible—Jesus Christus im Talmud (1900).
Lightfoot, J.—Horæ Hebraicæ et Talmudicæ in 4 Evangelia (1663-1678).
Mielzinier—Introduction to the Talmud. Second edition (1903).
Montefiore—Aspects of Judaism (1895).
Montefiore—The Religious Teaching of Jesus (1910).
Montefiore—Judaism and St. Paul (1915).
Nicolas—Les doctrines religieuses des Juifs pendant les deux siècles antérieures à l'ère chrétienne (1860).

OESTERLEY—Religion and Worship of the Synagogue (1907).
PETERS—Wit and Wisdom of the Talmud (1900).
PICK—What is the Talmud? (1887).
PICK—Jesus and the Talmud (1913).
PICK—The Cabala: Its Influence on Christianity and Judaism (1913).
RABBINOWICZ—Kritische Uebersicht der Gesammt und Einzelausgabe des Babylonischen Talmuds seit 1484. Twenty-six volumes (1880-6).
RAGSPORT—Tales and Maxims from the Talmud (1910).
RAPHALL—The Mishna.
REIZENSTEIN, JENMI—Rabbinic Wisdom (1921).
ROBERTSON, A. T.—The Pharisees and Jesus (1920).
ROBINSON—The Evangelists and the Mishna (1859).
RODKINSON—English Translation of the Babylonian Talmud (1898).
SCHECHTER—Studies in Judaism (1908).
SCHECHTER—Some Aspects of Rabbinic Theology (1909).
SCHÖTTGEN—Horæ Hebraicæ et Talmudicæ (1733).
SCHWAB—Le Talmud de Jerusalem (1871).
STAPFER—Les idées religieuses en Palestine à l'époque de Jésus Christ (1878).
STRACK—Einleitung in den Talmud. 4 Aufl. (1908).
STRACK—Jesus, die Häretiker und die Christen nach den ältesten Aufgaben (1910).
STRACK UND BILLERBECK—Kommentar zum Neuen Testament aus Talmud und Midrasch (1922).
SURENHUSIUS—Mishnah.
TAYLOR, C.—Sayings of the Jewish Fathers (1897). Appendix (1900).
THEIN—Der Talmud.
TAUCHUMA—Midrash.
WEBER—Die Lehre des Talmud (1880).
WEBER—Jüdische Theologie auf Grund des Talmud und

verwandter Schriften gemeinfasslich dargestellt. 2 Aufl. (1897).
WETSTEIN—Novum Testamentum Græcum.
WÜNSCHE—Der Jerusalemische Talmud.
WÜNSCHE—Bibliotheca Rabbinica.
See in particular: SINGER—The Jewish Encyclopædia.

THE TARGUMS

For the various Targums (Jerusalem, Jonathan, Joseph, Onkelos) see

BERLINER—Targum Onkelos.
DUSCHAK—Der Moral der Evangelien und des Talmud.
FRANKEL—Targum der Propheten.
SINGER—Onkelos und seine Verhältnis zur Halacha.
SINGER—The Jewish Encyclopædia.

HANDBOOKS ON THE INTERBIBLICAL PERIOD

BEVAN—Jerusalem Under the High Priests (1904).
CHEYNE—Religious Life After the Exile.
CONDER—The Hebrew Tragedy (1900).
FAIRWEATHER—From the Exile to the Advent (1895).
FAIRWEATHER—The Background of the Gospels (1909).
GARNER—Connection of Sacred History (1880).
GRANT—Between the Testaments (1908).
GREGG—Between the Testaments (1908).
HUNTER—After the Exile. Two volumes (1890).
HUNTINGTON—Palestine and Its Transformation (1911).
KENT—Makers and Teachers of Judaism (1911).
KRÜGER—Hellenismus und Judentum im neutestamentlichen Zeitalter (1908).
LATIMER—Judea from Cyrus to Titus (1899).
MACLEAR—Class Book of New Testament History (1890).
MADDEN—Coins of the Jews (1881).

MATHEWS—A History of New Testament Times in Palestine. Second edition (1910).
MORRISON—The Jews Under Roman Rule. Fourth edition (1899).
OTTLEY—A Short History of the Hebrews to the Roman Period (1901).
PAULUS—Les Juifs avant le Messie (1905).
PRIDEAUX—Connection Between the Old and the New Testaments. Two volumes (1858).
RAE—Connection Between the Old and the New Testaments (1904).
RAPHALL—Post-Biblical History of the Hebrews (1886).
REDFORD—Four Centuries of Silence (1885).
RIGGS—History of the Jewish People in the Maccabean and the Roman Periods (1900).
SCHLATTER—Israels Geschichte von Alexander dem Grosse bis Hadrian (1901).
SCHÜRER—The Jewish People in the Time of Christ. Five volumes (1891).
SKINNER—Historical Connection Between the Old and the New Testaments.
SMITH, GEORGE ADAM—Jerusalem from the Earliest Times to A. D. 70. Two volumes (1908).
TOY—Judaism and Christianity (1890).
WADDY-MOSS—From Malachi to Matthew (1899).
WISE—History of the Hebrew Second Commonwealth (1880).

LESSON I: IN THE PERSIAN PERIOD

(B. C. 400–B. C. 331.)

1. Periods of the Interbiblical History:
   (a) Persian Period, B. C. 536 to B. C. 331; beginning of Interbiblical History uncertain, about B. C. 400.
   (b) Greek Period, B. C. 331 to B. C. 167.

(c) Maccabean Period, B. C. 167 to B. C. 63.

(d) Roman Period, B. C. 63 to B. C. 5, when Jesus was born. The Roman rule continued till A. D. 70, when the nation of the Jews perished with the destruction of Jerusalem.

For a full treatment of the sources of our knowledge of the Interbiblical History and the literature thereon see SCHÜRER—History of the Jewish People in the Time of Jesus, Div. I., Vol. I., pp. 1-166.

2. The Jews still under Persian Rule, down to B. C. 331.

Read Josephus' Antiquities, Book XI., chapter vii. General contents of each of the four works of Josephus (War, Antiquities, Life, Against Apion). Note especially sketch of his own life. Name the books in the Apocrypha. Read the Book of Tobit (Apocrypha).

See further on Tobit, SCHÜRER—History of the Jewish People, Div. II., Vol. III., pp. 37-44.

LIST OF PERSIAN RULERS

Cyrus, B. C. 536-529.
Cambyses, B. C. 529-522.
Darius Hystaspis, B. C. 522-486.
Xerxes, B. C. 486-465.
Artaxerxes, B. C. 465-425.
Xerxes II., B. C., 425.
Darius Nothus, B. C. 425-405.
Artaxerxes Mnemon, B. C. 405-359.
Ochus, B. C. 359-338.
Arses, B. C. 338-336.
Darius, B. C. 336-331.

LIST OF HIGH PRIESTS DURING PERSIAN PERIOD OF THE INTERBIBLICAL HISTORY

Eliashib (time of Nehemiah, B. C. 445). Exact years not known. A Sanballat in time of Nehemiah.

Joiada. Exact years not known.
Jonathan, B. C. 405-359.
Jaddua, B. C. 359-331. Latest name in Old Testament (Neh. 12:11 f.). Close of Old Testament canon and history. A Sanballat in Josephus in time of Jaddua.

SPECIAL BOOKS ON PERSIAN PERIOD

BENJAMIN—Persia (Story of Nations Series, 1888).
BUDGE—Babylonian Life and History (1888).
COX—The Greeks and the Persians (1876).
KENT—The Babylonian, Persian and Greek Periods (1899).
RAGOZIN—Media (Story of the Nations Series, 1887).
RAGOZIN—Chaldæa (Story of the Nations Series, 1886).
STAVE—Ueber den Einfluss des Parsismus auf den Judenthum.

Cf. also GOODSPEED—History of Ancient World; MEYER—Ancient History; RAWLINSON—Ancient Monarchies; SAYCE—Ancient Empires.

LESSON II: IN THE GREEK PERIOD

(B. C. 331-167)

Alexander and the Ptolemies (B. C. 331-198)

1. Three divisions:
   (a) The reign of Alexander over the Jews B. C. 331-323. Alexander was recognized B. C. 336 as king by the Congress at Corinth. Reigned in all twelve years and eight months.
   (b) Under the Ptolemies, B. C. 320-198. Interval of three years after the death of Alexander before Ptolemy Soter conquered Jerusalem.
   (c) Under the Seleucid Kings, B. C. 198-167. Seleu-

cid line from Seleucus Nicator. Seleucid Era began in Syria, B. C. 312.

2. The Jews under Alexander:
   Josephus, Antiquities, Book XI., ch. viii. Cf. Dan. 8 and 11:2-4.
3. The Jews under the Ptolemies:
   Origin of the Septuagint—Josephus, Antiquities, Book XII., ch. i., 1-iii, 2 (skipping sections 8-10 in ch. ii.)

For further study consult WHEELER's Alexander the Great and some Bible dictionary on the subject of the Septuagint and SCHÜRER—History, etc., Div. II., Vol. III., pp. 159-195.

SPECIAL BOOKS ON ALEXANDER THE GREAT

ARRIAN—Anabasis of Alexander.

CHURCH—A Young Macedonian in the Service of Alexander.

CURTEIS—Rise of the Macedonian Empire (1879).

CURTIUS—Life of Alexander.

DROYSEN—Geschichte Alexanders des Grosses (1880).

DROYSEN—Geschichte des Hellenismus. Second edition (1870).

HOGARTH—Philip and Alexander (1897).

MAHAFFY—The Story of Alexander's Empire (1899).

MAHAFFY—Progress of Hellenism in Alexander's Empire (1905).

MAHAFFY—Greek Life and Thought from Alexander to the Roman Conquest (1887).

MÜLLER—Scriptores rerum Alexandri Magni (1877).

PLUTARCH—Sketch of Alexander in his "Lives."

SCHREIBER—Studien über das Bildness des Grossen Alexanders.

WALLIS-BRIDGE—Life and Exploits of Alexander (1896).

WENDLAND—Die hellenistisch-Römische Kultur. 3 Aufl. (1912).

WHEELER—Alexander the Great (1900).
WILLIAMS—Life of Alexander the Great.
See also BOTSFORD—History of Greece; BURY—History of Greece; GULICK—Life of the Ancient Greeks; GROTE, MYERS, etc.

BOOKS ON THE PTOLEMAIC ERA

BOUCHÉ-LECLERQ—Histoire des Lagides. Four volumes (1903-7).
HULTSCH—Die ptolemäischen Münz-und Rechnungswüste.
MAHAFFY—The Empire of the Ptolemies (1895).
MAHAFFY—History of Egypt Under Ptolemaic Dynasty (1899).
MEYER—Das Heerwesen der Ptolemäer und Römer in Aegypten (1900).
MILNE—History of Egypt Under Roman Rule (1890).
STEINER—Der Fiskus der Ptolemäer (1913).
STRACK—Die Dynastie der Ptolemäer (1897).
See the various histories of Egypt: BREASTED—History of the Ancient Egyptians; PETRIE—History of Egypt, etc.

BOOKS ON THE SEPTUAGINT

Text

SWETE—The Old Testament in Greek. Three volumes. Second edition (1899).
The fuller Cambridge edition of the Greek text is now appearing.

Concordance and Grammar

HATCH AND REDPATH (1896).
HELBING—Grammatik der Septuaginta. Laut-und Wortlehre (1907).

THACKERAY—A Grammar of the Old Testament in Greek. Vol. I. (1909).

Special Books

CHURTON—The Influence of the Septuagint upon the Progress of Christianity (1861).
DEISSMANN—Bible Studies (1901).
HATCH—Essays in Biblical Greek (1892).
KENNEDY—Sources of New Testament Greek (1895).
OTTLEY—Handbook to the Septuagint (1920).
SWETE—Introduction to the Old Testament in Greek. Second edition (1914).

LIST OF PTOLEMAIC KINGS (EGYPTIAN CAPITAL AT ALEXANDRIA)

Ptolemy Soter, B. C. 323-285.

Ptolemy Philadelphus, 285-247 (translation of the LXX begun).

Ptolemy Euergetes I., B. C. 247-222.

Ptolemy Philopator, B. C. 222-205.

Ptolemy Epiphanes, B. C. 205-181.

Ptolemy Philometor, B. C. 181-146.

Ptolemy Euergetes II., B. C. 170-116 (jointly with Physcon, or Ptolemy Philometor, till B. C. 146).

Ptolemy Lathyrus, B. C. 116-107.

Ptolemies Alexander and Cleopatra, B. C. 107-80.

Ptolemy Auletes, B. C. 80-51 (exiled for three years).

Ptolemies Dionysius and Cleopatra, B. C. 51-30. (Death of Antony and Cleopatra. Under Roman domination.)

LESSON III: IN THE GREEK PERIOD (CONT.): SELEUCID RULE

1. The Jews under the Greek (Seleucid) Kings of Antioch (B. C. 198-167):

Jos., Ant., Book XII., ch. iii., 3—ch. iv., 5, 10 and 11. Important dates here: Antiochus the Great was beaten by Ptolemy Philopator at Raphia (near Gaza) in B. C. 217. Antiochus takes Jerusalem B. C. 203. Scopas, general of Ptolemy Epiphanes, got back Judea in B. C. 199, but Antiochus the Great defeated Scopas at Panium in B. C. 198, and recovered Jerusalem and Judea, for some time a football between Egypt and Syria. One hundred and twenty-two years of Ptolemaic rule are now over. The Romans conquered Antiochus the Great in B. C. 190, near Magnesia (close to Ephesus). Downfall of Hannibal came also. Antiochus lost all of Asia Minor west of the Taurus Mountains. The Romans thus gained a foothold in Asia. III. Maccabees, of uncertain date, either first century A. D. or B. C., is a rhetorical account of a visit of Ptolemy Philopator to Jerusalem and of his persecution of the Jews of Alexandria. The book has no historical value, but is worth looking at as a story simply.

2. Wisdom of the Son of Sirach (Ecclesiasticus).
Read, besides Prologue, especially chapters 1, 2, 24-26, 38 and 39, 44-51. Observe teachings as to women, physicians, scribes, immortality, Messiah (?). Your estimate of the book. Sayings that strike you.

3. Date of the Original and of the Translation.
(a) Original work was after Simon the High Priest, the Son of Onias (ch. 50:1). Two men of this title, both sons of an Onias (Simon I. and Simon II.). One of them died B. C. 287 and the other 198. The newly-discovered Hebrew text is fairly good Biblical Hebrew, reënforcing argument for early date, if a genuine original text. An enormous Ecclesiasticus literature has appeared since the discovery of this Hebrew text. See list in Presbyterian and Re-

formed Review for July, 1900, in article by Robert Dick Wilson. It was written after one of these dates (287 or 198), and most likely the first one. How long after the first it was written is not known.

(b) Original work was before the Maccabean struggle, B. C. 167. It does not mention the Maccabees in the list of worthies (chs. 44-50), and stops with Simon; so between 287 and 167 B. C.

(c) Translator into Greek says in the Prologue that he came to Egypt in the thirty-eighth year of Ptolemy Euergetes. Here again we are in doubt, for two Ptolemies had this name. But only the second (170-116) reigned that long, in conjunction with Philometor. However, it is possible that the translator means to say in his own thirty-eighth year under (epi) Euergetes. Either is possible. Still the second Ptolemy has the best of the argument. Cf. 1 Macc. 13:42; 14:27, for similar use of epi. If so, then he made this trip 132 B. C. He stayed there some time and translated the book about B. C. 130. But it was originally written in Hebrew by his grandfather, Jesus. Possibly the original work was written between B. C. 250 and 170. But, whether written during the Ptolemaic or the Seleucid period, it is a picture of Jewish life and doctrine in Palestine.

See further SCHÜRER—History, etc., Div. II., Vol. III., pp. 23-32.

FURTHER BOOKS ON ECCLESIASTICUS

COWLEY AND NEUBAUER—The Original Hebrew of a Portion of Ecclesiasticus.

GENUNG—The Hebrew Literature of Wisdom (1906).

HART—Ecclesiasticus in Greek (1909).
KENT—The Wise Men of Israel and their Proverbs.
OESTERLEY—The Wisdom of Jesus the Son of Sirach or Ecclesiasticus (1912).
ROOT—The Profit of the Many.
SANDERS—Messages of the Sages (1915).
SCHECTER AND TAYLOR—The Wisdom of Ben-Sira.

LIST OF THE SELEUCID KINGS (SYRIAN CAPITAL AT ANTIOCH)

Seleucus Nicator, 312-280.
Antiochus Soter, 280-261.
Antiochus Theos, 261-246.
Seleucus Callinicus, 246-226.
Seleucus Ceraunus, 226-223.
* Antiochus the Great, 223-187. Cf. Hannibal and the Scipios.
Seleucus Philopator, 187-175.
Antiochus Epiphanes, 175-164.
Antiochus Eupator, 164-162.
Demetrius Soter, 162-150.
Alexander Balas, 150-145.
Demetrius Nicator, 145-138, first reign.
Antiochus Sidetes VI., 138-128, Tryphon as guardian.
Demetrius Nicator, 128-125, second reign.
Seleucus V. succeeded to the throne, but was murdered directly.
Antiochus Grypus, 125-113.
Antiochus Cyzicenus, 113-95.
During 111-96 Antiochus Grypus wrested part of Syria away from Cyzicenus.
Antiochus Eusebes, 95-83, throne not secure.
Tigranes, 83-69.

* Two lines of descent, hence from Antiochus's sons that are very confusing.

Antiochus Asiaticus, 69-65. Pompey then makes Syria a Roman province.

Cf. BEVAN—The House of Seleucus (two volumes, 1902).

BOUCHÉ-LECLERQ—Histoire des Séleucidæ (1913).

GARDNER—The Seleucid Kings of Syria (1878).

LIST OF JEWISH HIGH PRIESTS DURING THE GREEK PERIOD TILL OFFICE PASSES TO THE MACCABEES

Onias I., B. C. 331-299.

Simon I., the Just, B. C. 299-287. Time of the so-called Great Synagogue.

Eleazar, B. C. 287-266. (Reputed translation of the LXX. begun.)

Manasseh, B. C. 266-240.

Onias II., B. C. 240-227.

Simon II., B. C. 226-198.

Onias III., B. C. 198-175.

Jason, B. C. 175-172.

Menelaus, B. C. 172-162.

Alcimus, B. C. 162-160.

Vacant for seven years, till 153, when Jonathan Maccabæus was made High Priest by Alexander Balas.

See further on Jewish priesthood and temple worship, SCHÜRER—History, etc., Div. II., Vol. I., pp. 207-305.

LESSON IV: FIRST LESSON IN THE MACCABEAN PERIOD

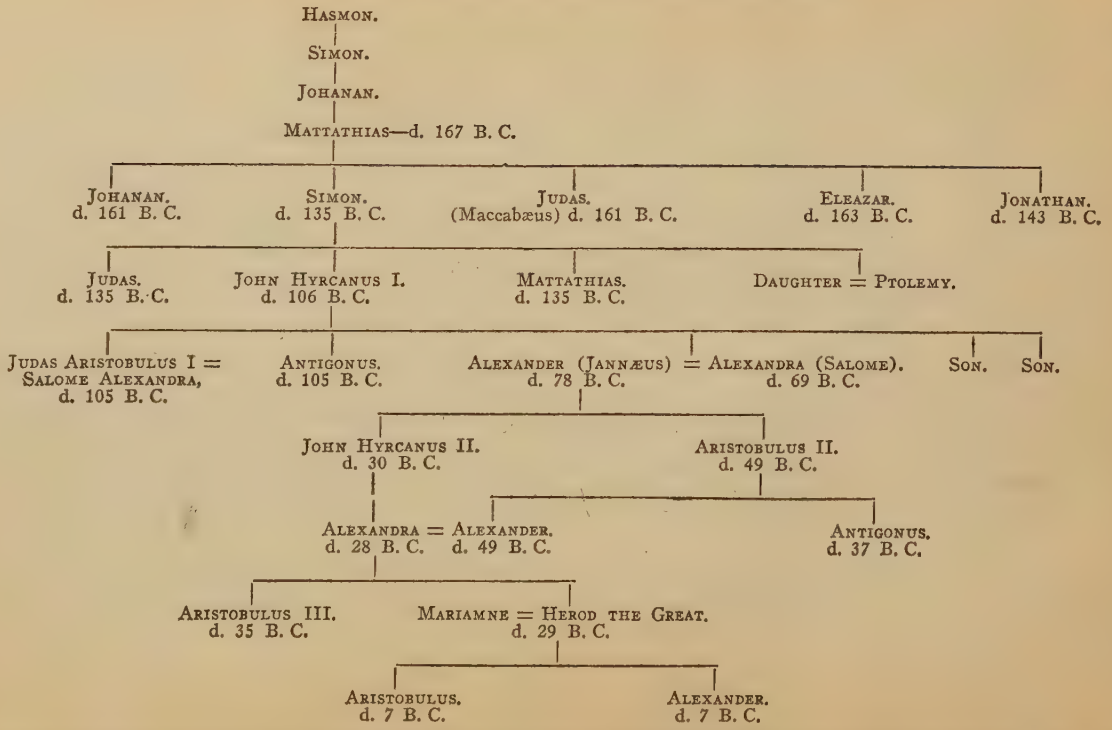
(Beginning of the Maccabean Revolt, B. C. 167-166)

I. Macc., chs. i., ii.; II. Macc. chs. iv.-vii.; Josephus, Ant., Book XII., ch. v., 5. Cf. Dan. viii., 20-26; and ch. xi. The first part of the lesson is really in the Seleucid era, but is preparatory to the uprising. Four lessons on

this Period. Josephus and the two Maccabean books here overlap and supplement each other. Group the events around the following outline. There were undoubtedly four expeditions of Antiochus Epiphanes against Egypt, though it is difficult to divide accurately the accounts in Josephus and I. and II. Macc. But a working hypothesis is presented in the OUTLINE.

1. Antiochus Epiphanes and his efforts to Hellenize the Jews. Maneuvers of Jason and Menelaus. B. C. 175-172. I. Macc. i., 1-15; II. Macc. iv.
2. Antiochus going against Egypt and defeating the Egyptians at Pelusium. B. C. 171. I. Macc. i., 16-18.
3. In B. C. 170 he makes a second expedition against Egypt. Outcome and why. Effect on Jerusalem. I. Macc. i., 19-28; II. Macc. v., 1-23. II. Macc. confuses to some extent the events of the second and fourth expeditions.
4. In B. C. 169 Antiochus makes a third expedition against Egypt. Reason for failure. Cf. Livy xiv., 11; Polybius xxix., 10 and 11. The Jews in Alexandria forced Antiochus Epiphanes to retire from Alexandria. They had heard of his conduct at Jerusalem the year before and were ready to help drive him away from Alexandria.
5. In B. C. 168 he makes his fourth expedition against Egypt. Reason for failure, and his subsequent conduct towards Jerusalem. I. Macc. i., 29-64; II. Macc. v., 24-26; Dan. viii., 20-26, and ix., 27; xi., 21-45; cf. Livy xlv., 12.
6. Mission of Athenæus to Jerusalem to carry out the decree of Antiochus, and the way he was received. Eleazar, the mother and her seven sons. II. Macc. vi. and vii.
7. Behavior of the Samaritans in this crisis. Jos., Ant., Book XII., ch. v., 5.

HOUSE OF HASMONEANS (MACCABEES)


Hasmon.
Simon.
Johanan.
Mattathias—d. 167 B. C.
Johanan. d. 161 B. C.
Simon. d. 135 B. C.
Judas. (Maccabæus) d. 161 B. C.
Eleazar. d. 163 B. C.
Jonathan. d. 143 B. C.
Judas. d. 135 B. C.
John Hyrcanus I. d. 106 B. C.
Mattathias. d. 135 B. C.
Daughter = Ptolemy.
Judas Aristobulus I = Salome Alexandra, d. 105 B. C.
Antigonus. d. 105 B. C.
Alexander (Jannæus) = Alexandra (Salome). d. 78 B. C. d. 69 B. C.
Son.
Son.
John Hyrcanus II. d. 30 B. C.
Aristobulus II. d. 49 B. C.
Alexandra = Alexander. d. 28 B. C. d. 49 B. C.
Antigonus. d. 37 B. C.
Aristobulus III. d. 35 B. C.
Mariamne = Herod the Great. d. 29 B. C.
Aristobulus. d. 7 B. C.
Alexander. d. 7 B. C.

8. Behavior of Mattathias and his five sons, and the cleavage between the Asideans and the Apostates. B. C. 167 and 166. I. Macc. ii.; II. Macc. v., 27.

For further discussion see SCHÜRER—History of Jewish People, Div. I., Vol. I., pp. 169-218; Div. II., Vol. I., pp. 1-56.

BOOKS ON MACCABEAN PERIOD

BOST—L'époque des Machabées (1862).
CURTISS—The Name Maccabee (1876).
DE SAULCY—Histoire des Machabées, ou princes de la dynastie asmonéenne (1880).
FAIRWEATHER—The Maccabees (1903).
HENDERSON—The Age of the Maccabees (1907).
JOST—History of the Jew from the Maccabees to the Present Day (1848).
NIESE—Die beiden Makkabäer-bücher (1901).
RIGGS—The Maccabean and Roman Periods (1900).
ROSSMANN—Die Makkabäische Erhebung (1860).
STREANE—The Age of the Maccabees (1898).

From this point throughout till the close of the first century A. D., SCHÜRER's five volumes on the History of the Jewish People in the Time of Jesus Christ can be consulted with great profit for the history, ideas and customs of the Jews. See also the various books on Jewish history and the handbooks on the Interbiblical Period.

LESSON V: SECOND LESSON ON THE MACCABEAN PERIOD

(Judas Maccabæus B. C. 166-161)

I. Macc. iii., 1—ix., 22. Same subject treated in II. Macc. viii.-xv., and Jos., Ant., Bk. XII., chs. vii.-xi., to which reference can be made if desired.

SEVEN CHIEF CAMPAIGNS BY JUDAS

1. Against Apollonius. I. Macc. iii., 10-12, verses 1-9 opening eulogy on Judas. Place of battle not known. B. C. 166.
2. Against Seron. I. Macc. iii., 13-37. Battle of Bethhoron. B. C. 166.
3. Against the three generals of Lysias, viz., Ptolemy, Nicanor and Gorgias. I. Macc. iii., 38—iv., 25. Battle of Emmaus. B. C. 165.
4. Against Lysias himself. I. Macc. iv., 26-61. Battle of Bethsura. B. C. 164.
5. Against neighboring enemies, viz., Idumeans, Ammonites, Galileans, Gileadites (numerous battles, Bosor, Raphon, Carnain, Ephron, etc.), Idumeans again, Philistines, the tower in Jerusalem. I. Macc. v., 1—vi., 27. B. C. 163. Merely glance at headings in this section.
6. Against the young King Antiochus. Defeat of Judas at Bæthzacharias (near Bethsura). I. Macc. vi., 28—vii., 4. B. C. 162.
7. Against Demetrius' generals, viz., Bacchides, Nicanor and Bacchides again. Battles of Capharsalama, Adora (Bethhoron), and Eleasa (near Ashdod). Intrigues of Alcimus, the High Priest. Judas' appeal to the Romans. His death. B. C. 161. I. Macc. vii., 5—ix., 22.

See further SCHÜRER—History, etc., Div. I., Vol. I., pp. 219-233.

SPECIAL BOOKS ON JUDAS MACCABÆUS

CONDER—Judas Maccabæus and the Jewish War of Independence (1894).
CHURCH—Judas, the Hammer, A romance.
CURTISS—The Name Maccabee (1877).
LONGFELLOW—Judas Maccabæus.

LUDLOW—Deborah—A Tale of the Times of Judas Maccabæus (1900).
WEISS—Judas Maccabæus.

LESSON VI: THIRD LESSON ON THE MACCABEAN PERIOD

(Jonathan Maccabæus, Simon Maccabæus, and John Hyrcanus, B. C. 161-106)

1. Jonathan Maccabæus, B. C. 161-143. I. Macc. ix., 23—xii., 53.
   (a) Jonathan succeeding to the rule and struggle with Bacchides. I. Macc. ix., 23-57.
   (b) Apostate Hellenizers appeal to Bacchides, and the truce with Jonathan. I. Macc. ix., 58-73.
   (c) Overtures to Jonathan by contesting Syrian Kings, Alexander Balas and Demetrius Soter, and his policy. Made High Priest. I. Macc. x., 1-47.
   (d) Jonathan keeping on good terms with Alexander and then with young Demetrius Nicator, knowing whose side to take, like a politician. Merely note this point in I. Macc. x., 48—xi., 37 without careful reading.
   (e) Jonathan again changing sides from Demetrius to young Antiochus, useful to both, and why Tryphon seizes Jonathan. Merely note this fact in I. Macc. xi., 38—xii., 53 without careful reading.
2. Simon Maccabæus, B. C. 143-135. I. Macc., chs. xiii.-xvi.
   (a) Simon's effort to rescue Jonathan. I. Macc. xiii., 1-32.
   (b) Simon taking sides with Demetrius, and peace at last. B. C. 142. Year 1 of Jewish Independence. I. Macc. xiii., 33-42.

(c) Simon at last takes the tower in Jerusalem. I. Macc. xiii., 43-53.

(d) Demetrius' eastern campaign and rising of Antiochus VI against him, and Antiochus' insult to Simon's offer to help. Only note this fact in I. Macc. xiv., 1—xvi., 10.

(e) Ignoble death of Simon. I. Macc. xvi., 11-22.

3. John Hyrcanus (John Hyrcanus I.), B. C. 135-106. Jos., Ant., Book XIII., chs. viii.-x. Chief points:

(a) Ousting Ptolemy from Dagon, near Jericho. Jos. viii., 1.

(b) Hyrcanus besieged in Jerusalem and outcome. Jos. viii., 2 and 3.

(c) Conduct of Hyrcanus in Jerusalem and towards the Parthians. Jos. viii., 4.

(d) Hyrcanus attacking Samaritans (destroying their temple) and Idumeans. Jos. ix., 1 and 2.

(e) Taking advantage of Syrian troubles, and Jews growing rich. Merely note this fact in Jos. ix., 3—x., 4.

(f) Hyrcanus deserting the Pharisees for the Sadducees. Jos. x., 5-7.

Cf. WERNER—Johann Hyrkan (1877), and see further SCHÜRER—History, etc., Div. I., Vol. I., pp. 234-290.

LESSON VII: FOURTH LESSON ON THE MACCABEAN PERIOD

(Decline of the Maccabean Dynasty and Beginning of Roman Period, B. C. 106-47)

Jos., Ant., Book XIII., ch. xi., 1—Book XIV., ch. viii., 5.

1. John Hyrcanus' two sons (Aristobulus and Alexander Jannæus) and their wife (Salome Alexandra). B. C. 106-69.

(a) Aristobulus' brief and revolutionary reign (calls

himself King), B. C. 106. Jos., Book XIII., ch. xi.

(b) Alexander Jannæus succeeds to rule and wife of his brother, and extends rule widely. Dealing with Pharisees and general character. B. C. 105-78. Merely note these facts in Jos., Book XIII., chs. xii.-xv.

(c) Reign of Salome Alexandra and her alliance with the Pharisees, B. C. 78-69. Merely note this fact in Josephus, Book XIII., ch. xvi.

2. Alexander Jannæus' two sons, Hyrcanus (John Hyrcanus II.) and Aristobulus (Aristobulus II.) B. C. 69-63.

(a) Character of the two sons and their compromise. Jos., Book XIII., ch. xvi., 1-2; Book XIV., ch. i., 1-2.

(b) Antipater on the scene, and his schemes. Jos., Book XIV., ch. i., 3—ch. ii., 2.

(c) Pompey steps in and captures Jerusalem and settles things. Josephus, Book XIV., ch. ii., 3—ch. iv., 5.

3. Under the Romans. What Gabinius, Crassus and Cæsar did to the Jews, B. C. 63-47. The First Triumvirate (Pompey, Cæsar, Crassus).

(a) Gabinius making a sort of aristocratic rule for the Jews, and Antipater watching his chances, B. C. 57. Merely note this fact in Jos., Book XIV., chs. v. and vi.

(b) Crassus plundering Jerusalem, B. C. 54. Jos., Book XIV., ch. vii.

(c) Cæsar siding against Hyrcanus, and Antipater, gaining Cæsar's favor in Egypt, saves the day for Hyrcanus. Antipater given office under Hyrcanus, sort of Prime Minister (Procurator), who was called Ethnarch as well as High Priest, B. C. 47. Battle of Pharsalia, B. C. 48. Jos., Book XIV., ch. viii.

See further, SCHÜRER—History, etc., Div. I., Vol. I., pp. 291-382.

SPECIAL BOOKS ON THE ROMAN PERIOD

ARNOLD—History of the Later Roman Commonwealth. New edition (1906).
BOTSFORD—History of Rome.
BURY—Student's Roman Empire.
CAPES—The Early Empire (1877).
CHAMPAGNY—Rome et la Judée. 2 vols. (1862).
FERRERO—Greatness and Decline of Rome. Five volumes (1907).
FERRERO—Characters and Events of Roman History (1908).
FERRERO—The Women of the Cæsars.
FIRTH—Augustus Cæsar (1903).
FOWLER—Julius Cæsar.
GARDTHAUSEN—Augustus und seine Zeit (1904).
JONES—The Story of the Roman Empire (1908).
LONG—Decline of the Roman Republic (1874).
MAHAFFY—The Greek World Under Roman Sway.
MERIVALE—The Fall of the Roman Republic (1853).
MERIVALE—The Roman Triumvirates (1878).
MILNE—The History of Egypt Under Roman Rule (1898).
MORRISON—The Jews Under Roman Rule (1890).
OTTLEY—Short History of the Hebrews in the Roman Period (1900).
SCOTT—Portraitures of Julius Cæsar (1903).
SCHNECKENBURGER—Augustus (1903).
SEECH—Kaiser Augustus (1902).

LESSON VIII: IN THE ROMAN PERIOD

Three lessons on Herod; born B. C. 74 and died B. C. 4. Son of Antipater, the Idumean. First lesson, THE EARLY

YEARS OF HEROD, B. C. 47-37. Jos., Ant., Bk. XIV., chs. ix., xi.,—xvi. (skipping x.).

1. Herod as governor of Galilee. Jos. XIV., ix.
2. Antipater helping Cæsar, whose death (B. C. 44) puts Herod on Cassius' side against the Second Triumvirate (Octavius, Antonius, Lepidus). Merely note this fact in Jos. XIV., xi.
3. Herod driving out Antigonus and betrothing Mariamne. Jos. XIV., xii., 1.
4. After battle of Philippi (B. C. 42) Antony gets the East, whereupon Herod gets his favor and takes the rule away from Hyrcanus. Herod Tetrarch and Judea now a Roman Province. B. C. 41. Jos. XIV., xii., 2 and xiii., 1 and 2.
5. Parthians come and establish Antigonus, and Herod's flight. Jos. XIV., xiii., 3-10.
6. Herod's effort to regain his rule and surprising success in Rome. Even appointed King in B. C. 40. Jos. XIV., xiv.
7. Winning his crown by B. C. 37. Merely note this fact in Jos. XIV., xv. and xvi. Final downfall of the Hasmonean House.

Look over the Book of Wisdom of Solomon as preparation for lectures on Jewish Alexandrian Philosophy.

See further on Herod, SCHÜRER—History, etc., Div. I., Vol. I., pp. 383-399.

SPECIAL BOOKS ON HEROD

AMÉLIE RIVES—Herod and Mariamne (Lippincott, Sept., 1888).
FARRAR—The Herods (1900).
FERGUSON—The Family of the Herods (1902).
STEPHEN PHILLIPS—Herod (1900).
VICKERS—The History of Herod (1885).

JEWISH LITERATURE OF THE INTERBIBLICAL AND NEW TESTAMENT TIMES

(Outside of the New Testament)

Two centuries of literary activity, Jerusalem and Alexandria. In two languages, Hebrew (or Aramaic) and Greek. Some has doubtless perished, much that remains is insipid, marking a distinct decline from the great prophetical times closing with Malachi.

See chart for probable or possible dates of these books, a very uncertain matter in most cases.

1. Histories: I., II. and III. Maccabees belong to this time. I. Macc. is a noble book. II. and III. Macc. are florid and fanciful. Josephus comes at the close of the New Testament times.
2. Romances: Tobit and Judith.
   Apocryphal additions to the Old Testament: To Esther in the Septuagint, not in Hebrew. To Daniel there are added in the Septuagint the Prayer of Azarias and the Song of the Three Children, Susannah, Bel and the Dragon. The Septuagint gives the Prayer of Manassas and the Epistle of Jeremias as genuine works, but both are doubtless spurious. I. Esdras, though used by Josephus as a genuine work, cannot be so maintained. It is a reworking of Ezra and II. Chron. before the time of Christ.
3. Philosophical works: Wisdom of the son of Sirach, Aristobulus, Wisdom of Solomon, IV. Maccabees, Philo.
4. Apocalyptic writings: Book of Enoch (parts of, certainly), Book of the Secrets of Enoch, Sybilline Oracles, Apocalypse of Baruch, Assumption of Moses, Ascension of Isaiah, Psalter of Solomon, Book of Jubilees, II. Esdras, Testament of the Twelve Patriarchs (parts of, certainly). These last

and some of the others are called pseudepigraphic works, written under the name of some worthy of older times.

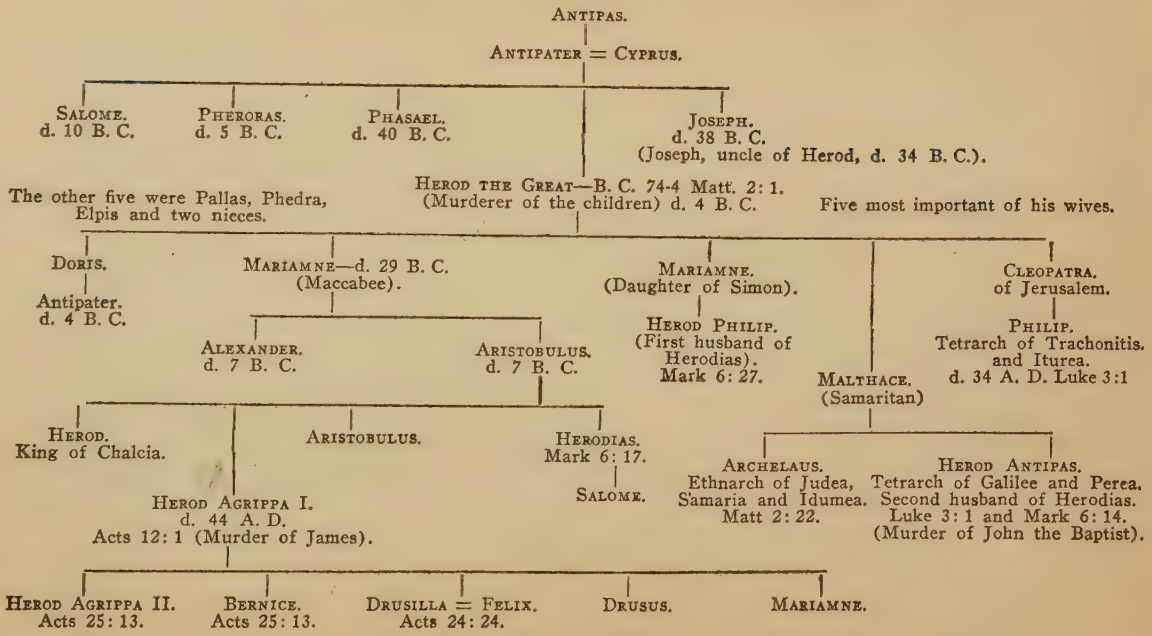
See previous bibliography for the Old Testament Apocrypha and Pseudepigrapha. In particular, for Palestinian Jewish Literature see SCHÜRER—History, etc., Div. II., Vol. III., pp. 1-155, and for Græco-Jewish Literature pp. 157-320.

LESSON IX: IN THE ROMAN PERIOD
(*Continued*)

Second lesson, HEROD'S PROSPEROUS REIGN B. C. 37-19. Jos., Ant., Book XV.

1. Herod's dealing with the Sanhedrin. Ch. i.
2. Fate of Antigonus and Hyrcanus. Ch. i., 2—ii., 4.
3. Herod and his mother-in-law, Alexandra, struggle against each other for the favor of Cleopatra and Antony. Death of Mariamne's brother, Aristobulus. Plots and counterplots. Joseph's charge and jealousies and hatred (Salome and Cyprus, Alexandra and Mariamne). Merely sketch ch. ii., 5—iii., 9.
4. Cleopatra's influence over Antony and Herod. Merely note this point in ch. iv.
5. Issue between Antony and Octavius, and battle of Actium, B. C. 31; Herod not allowed to help Antony. Merely note this point in ch. v.
6. Winning Octavius' favor and losing Mariamne's love. Death of Hyrcanus, Mariamne, Alexandra and sons of Baba. Merely sketch chs. vi. and vii.
7. Herod as a builder of cities, and theaters even in Jerusalem. Trophies to Augustus (cf. Antiochus Epiphanes). The Hellenizing influence of Herod. Simply note this point in chs. viii. and ix.
8. Herod educating his sons by Mariamne (Alexander and Aristobulus) in Rome. Currying favor of

HERODIAN FAMILY (Only through N. T. Times)


ANTIPAS.
ANTIPATER = CYPRUS.
SALOME. d. 10 B. C.
PHERORAS. d. 5 B. C.
PHASAEL. d. 40 B. C.
JOSEPH. d. 38 B. C. (Joseph, uncle of Herod, d. 34 B. C.).
HEROD THE GREAT—B. C. 74-4 Matt. 2: 1. (Murderer of the children) d. 4 B. C.
The other five were Pallas, Phedra, Elpis and two nieces.
Five most important of his wives.
DORIS.
Antipater. d. 4 B. C.
MARIAMNE—d. 29 B. C. (Maccabee).
ALEXANDER. d. 7 B. C.
ARISTOBULUS. d. 7 B. C.
MARIAMNE. (Daughter of Simon).
HEROD PHILIP. (First husband of Herodias). Mark 6: 27.
MALTHACE. (Samaritan)
CLEOPATRA. of Jerusalem.
PHILIP. Tetrarch of Trachonitis. and Iturea. d. 34 A. D. Luke 3:1
HEROD. King of Chalcia.
ARISTOBULUS.
HERODIAS. Mark 6: 17.
SALOME.
HEROD AGRIPPA I. d. 44 A. D. Acts 12: 1 (Murder of James).
ARCHELAUS. Ethnarch of Judea, Samaria and Idumea. Matt 2: 22.
HEROD ANTIPAS. Tetrarch of Galilee and Perea. Second husband of Herodias. Luke 3: 1 and Mark 6: 14. (Murder of John the Baptist).
HEROD AGRIPPA II. Acts 25: 13.
BERNICE. Acts 25: 13.
DRUSILLA = FELIX. Acts 24: 24.
DRUSUS.
MARIAMNE.

Augustus and next to Agrippa. Temple at Panium. Merely sketch ch. x.

9. Herod repairing the temple at Jerusalem. Begun B. C. 19 and finished A. D. 65. Ch. xi. Begun in 18th year of Herod's reign. Herod began to reign B. C. 37. Jos. correct here and wrong in War I., xxi., 1, when he says it was begun in 15th year of reign. Schürer points out that it was in same year as the visit of the Emperor to Syria, which was B. C. 20 or 19, according to Dion Cassius, liv., 7. Herod has been reigning seventeen years when this visit was made by Cæsar. (Jos., Ant., XV., x., 3.) See note in Robertson's Harmony of the Gospels (p. 265).

Look over IV. Maccabees as preparation for lecture on Jewish Alexandrian Philosophy.

See further on Herod, SCHÜRER—History, etc., Div. I., Vol. I., pp. 392-439.

On IV. Maccabees see further, SCHÜRER—History, etc., Div. II., Vol. III., pp. 244-8.

See also CROSS—Socrates: The Man and His Message (1918).

DAVIDSON—The Stoic Creed (1907).

FORBES—Socrates (1905).

HYDE—From Epicurus to Christ (1906).

LEONARD—Socrates: Master of Life (1916).

MURRAY—The Stoic Philosophy (1915).

LESSON X: IN THE ROMAN PERIOD
(Continued)

Third lesson, HEROD'S DECLINE AND DEATH. B. C. 19-4. Jos., Ant., Book XVI. and Book XVII., i.—viii. Broadus' Comm. on Matt., ii., 1.

1. Herod's law against housebreakers. XVI., i., 1.
2. Troubles with Mariamne's sons, and Salome and Antipater. XVI., i., 2 and iii. and iv.

3. Herod having trouble with the Jews. XVI., v. and vii., 1.
4. Fresh domestic troubles stirred up by the women and Antipater and Pheroras. Merely sketch XVI., vii. and viii.
5. Herod Getting into Trouble at Rome. Merely see this point in XVI., ix. and x.
6. The Trial of Herod's sons, Alexander and Aristobulus. XVI., xi.
7. Antipater's ambitious schemes and their outcome. Merely see this point in XVII., i.-v.
8. Herod now makes Antipas his successor and tries to regain his health amid many troubles. Death of Antipater. XVII., vi. and vii.
9. Herod alters his will again, and finally dies in B. C. 4. Funeral. XVII., viii.
10. General character of Herod. See Broadus' Comm. on Matt., ii., 1.

For literature on Philo, see previous list of books. In particular note SCHÜRER—History, etc., Div. II., Vol. III., pp. 321-381.

For closing years of Herod, see further SCHÜRER—History, etc., Div. I., Vol. I., pp. 440-467.

Lecture on Philo, concluding the course on Jewish Alexandrian Philosophy.

LESSON XI: THE JEWISH PARTIES

PHARISEES, SADDUCEES, SCRIBES, ESSENES, HERODIANS, ZEALOTS

1. Pharisees and Sadducees—See Broadus on Matt., iii., 7.
2. Essenes—Broadus on Matt., p. 46a.
3. Mishna, the two Gemaras, the two Talmuds—Broadus on Matt., p. 45a, and footnote.
4. Scribes—Broadus on Matt., ii., 4.

5. Sanhedrin—Broadus on Matt., xxvi., 59.
6. Herodians—Broadus on Matt., p. 451.
7. Zealots—Broadus on Matt., p. 31a and page 217a.

In each case read the portions of Josephus referred to in the Commentary. Lecture on Talmud or Jewish Rabbinical Theology.

See further on Pharisees and Sadducees, ROBERTSON, Pharisees and Jesus, ch. i.; SCHÜRER—History, etc., Div. II., Vol. II., pp. 10-43; on the Essenes, see SCHÜRER—History, etc., Div. II., Vol. II., pp. 188-218; on the Mishna, Gemara, Talmud, Midrash, see SCHÜRER—History, etc., Div. I., Vol. I., pp. 117-166; on the scribes, scribism, school and synagogue, life under law, see SCHÜRER—History, etc., Div. II., Vol. I., pp. 306-379, Div. II., Vol. II., pp. 44-125; on the Sanhedrin, see SCHÜRER—History, etc., Div. II., Vol. I., pp. 163-195; on the Zealots, see SCHÜRER—History, etc., Div. II., Vol. II., pp. 80f.

SPECIAL BOOKS ON JEWISH PARTIES

(See previous list on Talmud and Targums, and the histories, periodicals, cyclopædias and dictionaries.)

ABRAHAMS—Studies in Pharisaism and the Gospels (1917).
BAKER—Christ and the Pharisees (1919).
BAMBERGER—Sadducäer (1917).
BISCHOFF—Jesus und die Rabbinen (1905).
COHEN—Les Phariséens. 2 vols. (1877.)
DAVAINE—La Sadducäisme (1888).
DELITZSCH—Hillel und Jesus (1867).
ELBOGEN—Die Religionanschauungen der Pharisäer (1904).
FRIEDLÄNDER—Rabbinic Philosophy and Ethics (1912).
GEIGER—Sadducäer und Pharisäer (1863).
HERFORD—Pharisaism (1912).
HOLSCHER—Sadduzaismus (1906).

Jost—Geschichte des Judenthums und seine secte.
Lauterbach—The Sadducees and Pharisees (1913).
Leszynsky—Die Sadduzäer (1912).
Lightley—Les Scribes (1905).
Lucius—Der Essenismus in seiner Verhältniss zum Judenthum (1881).
Montet—Essai sur les origines des partis sadducéen et phariséen et leur histoire jusq' à naissance de Jésus-Christ (1883).
Narbel—Étude sur le parti phariséen (1890).
Oesterley—Religion and Worship of the Synagogue (1907).
Regeffe—La Secte des Essenes.
Robertson, A. T.—The Pharisees and Jesus (1920).
Schechter—Die Chassidim (1904).
Schnedermann—Das Judentum und die christliche Verkündigung in den Evangelien (1884).
Wellhausen—Die Pharisäer und Sadducäer (1874).
Wicks—Doctrine of God in the Jewish Apocryphal and Apocalyptical Literature (1915).

LESSON XII: THE JEWISH EXPECTATIONS CONCERNING THE MESSIAH

Read as preparatory for this lecture II. Esdras, chs. iii.-xiv. The other chapters and "Jesus" in vii., 28, are doubtless Christian additions. Lecture on the Jewish Picture of the Messiah.

See further on the Messianic Hope, Schürer—History, etc., Div. II., Vol. II., pp. 126-187.

For literature on Jewish apocalypses, see previous list.

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DEWICK—Primitive Christian Eschatology (1912).
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Mackintosh—The Doctrine of the Person of Jesus Christ (1912).
Oesterley—The Evolution of the Messianic Idea (1908).
Orelli—The Old Testament Prophecy of the Consummation of God's Kingdom Traced in Its Historical Development (1889).
Porter—Messages of the Apocalyptical Writers.
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Sanday—Christologies Ancient and Modern (1910).
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LESSON XIII: A GLIMPSE OF THE WORLD INTO WHICH JESUS WAS BORN

A Lecture

On the state of culture in general, see SCHÜRER—History, etc., Div. II., Vol. I., pp. 1-163, and on Judaism in the Dispersion, see SCHÜRER—History, etc., Div. II., Vol. II., pp. 219-327.

Literature Useful for the Purpose

Besides the various books in many lines already mentioned that interpret the historical conditions of the great era B. C. 5, one may note further:

1. The Greek and Roman writers of the general period like Appian, Arrian, Cæsar, Cicero, Dio Cassius, Epictetus, Horace, Juvenal, Livy, Ovid, Plutarch, Seneca, Strabo, Seutonius, Tacitus. These throw a lurid light on the times.

2. The Papyri, Ostraca, and Inscriptions reflect in vivid fashion the life of the people. See

CRUM—Coptic Ostraca (1902).
DEISSMANN—Bible Studies (1901).
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See also cyclopædias and Bible dictionaries.

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Beurlier—Le cult rendu aux empéreurs romains (1891).
Boissier—La religion romain d'Auguste aux Antonins. Two volumes (1874).
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Breed—Preparation of the World for Christ. Second edition (1893).
Carter—The Religious Life of Ancient Rome.
Case—The Evolution of Early Christianity (1914).
Church—Pictures of Roman Life and Story (1892).
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Ferrero—The Ruin of the Ancient Civilization and the Triumph of Christianity (1921).
Fisher—The Beginnings of Christianity (1877). Chs. I.-VII.
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FRIEDLÄNDER—Roman Life and Manners under the Early Empire. Three volumes (1909-10).
FRIEDLÄNDER—Geschichte der jüdischen Apologetik als Vorgeschichte des Christentums (1903).
GEIKE—Life of Christ (1877). Chs. I.-VI.
GLOVER—Conflict of Religions in the Early Roman Empire (1909).
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HALLIDAY—Lectures on the History of Roman Religion (1923).
HOUSTON—Anno Domini: A Glimpse of the World into which Messias Was Born (1885).
HYDE—From Epicurus to Christ (1904).
KEIM—Rome und das Christentum (1881).
LANCIANI—Ancient Rome (1897).
LAURIE—Historical Survey of Pre-Christian Education (1895).
LEGGE—Forerunners and Rivals of Christianity. Two volumes (1915).
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LORD—The Old Roman World (1868).
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MOORE—Religious Thought of Greeks and the Romans from Homer to the Triumph of Christianity (1916).
MUIRHEAD—The Times of Christ (1904).
PATTERSON—Mithraism and Christianity (1921).
PETRIE—Personal Religion in Egypt before Christianity (1909).
PRESSENSÉ—Jesus Christ: His Times, Life, and Work (1866). Book I. Preliminary Questions.
RAMSAY—The Church in the Roman Empire (1897).
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SCHMITZ—Die Opferanschauung des späteren Judentums und die Opferanschauung des Neuen Testaments (1910).
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TUCKER—Life in the Roman World of Nero and St. Paul (1910).
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WISSOWA—Die Religion und Mythologie der Römer. 2 Aufl. (1912).

4. Novels Dealing with the Period:

BROOKS—A Son of Issachar. A Romance of the Days of Messias (1890).
BULWER—Days of Pompeii.
CROLY—Tarry Thou Till I Come. New Edition (1901).
FARRAR—Darkness and Dawn; or Days of Nero (1893).
GARDENHIRE—Lux Crucis (1904).
MILLER—Saul of Tarsus. A Story of Paul's Time (1906).

RHONE—In the Days of the Son of Man (1903).
SIENKEWICZ—Quo Vadis. A Story of the Days of Nero (1893).
STEARNS—A Friend of Cæsar (1901).

PART II: THE LIFE OF CHRIST

(B.C. 6 OR 5 TO A.D. 29 OR 30)

PART II: THE LIFE OF CHRIST

(B. C. 6 or 5 to A. D. 29 or 30)

The text-books used in connection with this part of the Syllabus are Robertson's Harmony of the Gospels, Broadus' Commentary on Matthew, Josephus, Robertson's Epochs in the Life of Jesus, and The Student's Chronological New Testament. Use of other books is strongly encouraged with specific references and with abundant reference to maps. The lectures with each lesson aim to unfold the history from an inner point of view and to be exegetical and spiritual. The Scripture text itself is the basis of study, question, and lecture.

BIBLIOGRAPHY OF IMPORTANT WORKS ON THE GOSPELS AND THE LIFE OF CHRIST

I. THE GOSPELS

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Abbott—Miscellanea Evangelica (1914).

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Da Costa—The Four Witnesses (1851).
Dale—The Living Christ and the Four Gospels (1890).
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Levesque—Nos quatré évangiles. Leur composition et leur position respective (1917).
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See also the Bible dictionaries, the New Testament introductions, and the commentaries on the Gospels.

2. *The Synoptic Problem.*

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II. COMMENTARIES ON THE GOSPELS

1. *Series on Entire New Testament.*

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BENGEL—Gnomon of the New Testament. Translated by Blackley and Hawes. Three volumes (1867).
BIBLE COMMENTARY (Speaker's Commentary). Edited by Cook. By various British authors. New edition (1898).
BIBLE FOR HOME AND SCHOOL. Edited by Shailer Mathews. By various American authors (1908—).
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CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. Various British authors. Nineteen volumes on New Testament. (1877-96).
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Ellicott—New Testament for English Readers. Three volumes. 1878 ff. By various British authors.

Expositor's Bible. Edited by Sir W. Robertson Nicoll. By various British authors. Twenty-one volumes on New Testament and one index volume (1889-94).

Gray—Christian Workers' Comm. on the Whole Bible (1915).

Humphrey—Commentary on the Revised Version of the New Testament (1882).

Indian Commentary. Various writers.

Parker—People's Bible.

Peake—One Volume Commentary on the Bible (1919).

Maclaren—Expositions of Holy Scripture. Volumes on New Testament (1895-1908).

Van Ness—Convention (Southern Baptist) Commentaries. Various Baptist authors (1912—).

Walker and Warman—The Reader's Commentary (1910—).

Weiss—A Commentary on the New Testament. Translated by Schodde and Wilson. Four volumes (1906).

Westminster New Testament. By various British authors.

Westminster Commentaries. Edited by Walter Lock (1901—).

(b) For Greek Students:

Alford—Greek Testament. Four volumes. Sixth edition (1874).

Bengel—Gnomon Novi Testamenti. Third edition (1855).

Briggs, Driver and Plummer (editors)—The inter-

national Critical Commentary. By various American and British authors. Will be about eighteen volumes on N. T. (1895—).

CALVIN—Commentaries on the N. T. English translation (1847). Tholuck's edition in Latin is in five volumes and cheap. Covers most of the N. T.

HOLTZMANN, H. J. (EDITOR)—Der Commentar zum Neuen Testament. By various German authors. Four volumes (1890).

LIETZMANN (EDITOR)—Handbuch zum Neuen Testament. By various German writers (1906—).

MEYER—Commentary on the N. T. from Thess. to Rev. by Lünemann, Huther and Düsterdieck. Translation. Eleven volumes (1885-1887).

MEYER (edited and thoroughly revised by various German authors)—Kritisch-exegetischer Kommentar über das Neue Testament. Sixteen volumes (1897-1910).

NICOLL (EDITOR)—The Expositor's Greek Testament. By various British authors. Five volumes (1897-1910).

PEROWNE AND ROBINSON (EDITORS)—Cambridge Greek Testament for Schools and Colleges. Nineteen volumes on N. T. (1887-1915).

VINCENT—Word Studies in the N. T. Two volumes (1889).

WEISS, B.—Das Neue Testament im berichtigten Text, mit Kurzer Erläuterung. 2 Aufl. Three volumes (1902-5).

WEISS, J. (EDITOR)—Die Schriften des Neuen Testaments. Neu übersetzt und für die Gegenwart erklärt. By various German authors. 3 Aufl. Two volumes (1917-18).

ZAHN (EDITOR)—Der Kommentar zum Neuen Testament. By various German authors (1905—).

2. *Commentaries on Matthew.*

(a) For English students:

Besides those by Bengel, Carroll, Clarke, Ellicott, Humphreys, Maclaren, Parker, B. Weiss, covering all the New Testament, the following books by separate authors are to be noted:

Anderson—The Gospel according to St. Matthew (1909).

Broadus—Commentary on the Gospel of Matthew. American Commentary (1887).

Carr—Cambridge Bible for Schools and Colleges.

Erdman, C. R.—The Gospel according to Matthew (1920).

Gibson—The Gospel of Matthew. Expositor's Bible (1890).

Horton—The Gospel according to St. Matthew (1909).

Micklem—The Gospel according to St. Matthew (1917).

Morrison—Practical Commentary on the Gospel according to St. Matthew. Ninth edition (1895).

Robertson—Commentary on the Gospel according to Matthew. Bible for Home and School (1911).

Slater—St. Matthew. The New-Century Bible (1901).

Smith, D.—The Gospel of St. Matthew. The Westminster New Testament (1909).

Williams—The Hebrew Christian Messiah (1916). Exposition of Matthew.

(b) For Greek students:

Besides Alford, Bengel, Calvin, Meyer, Vincent and B. Weiss on the whole New Testament, one may note the following separate writers:

Allen—A Critical and Exegetical Commentary on the Gospel according to St. Matthew. Int. Crit. Comm. (1907).

Baljon—Commentaar op het Evangelie van Mt. (1900).

Blass—Evangelium secundum Matthæum (1901).

Bruce—The Synoptic Gospels. Exp. Gk. Test. (1897).
Carr—Matthew in the Cambridge Greek Testament (1894).
Cereselo—Authenticita età e storica autorita del Vangelo di S. Matteo (1909).
Chrysostom—Homiletical discourses.
Dimmler—Das Evangelium nach Matthäus (1909).
Holtzmann—Die Synoptiker. Hand-Commentar. 3 Aufl. (1901).
Klostermann und Gressmann—Matthäus (1909).
Loisy—Les évangiles synoptiques. Two volumes (1907-8).
McNeile—The Gospel according to St. Matthew (1915).
Niglutsch—Brevis Commentarius in Evangelium S. Matthaei (1913).
Nösgen—Das Evangelium des Matthäus (1897).
Plummer—An Exegetical Commentary on the Gospel according to St. Matthew (1909).
Weiss, B.—Das Matthäus-Evangelium. Meyer Kommentar. 9 Aufl. (1898).
Weiss—Die drei älteren Evangelien. Schriften des Neuen Testaments. (1907).
Wellhausen—Das Evangelium Matthæi (1904).
Zahn—Das Evangelium des Matthäus. Zahn Kommentar. 2 Aufl. (1905).

3. *Commentaries on Mark*

(a) For English students:
Besides those on the whole New Testament.

Alexander—Gospel of Mark (1863).
Bacon—The Beginnings of Gospel Story: A Historico-Critical Inquiry into the Sources of and Structure of the Gospel according to Mark (1909).
Bennett—Life of Christ according to St. Mark (1907).
Broadus—Gospel according to Mark.
Chadwick—The Gospel of Mark. Exp. Bible (1887).

Clarke—Gospel of Mark. Am. Comm. (1881).
Dean—The Gospel according to St. Mark (1916).
Erdman—The Gospel of Mark (1917).
Hunter—John Mark; or the Making of a Saint (1917).
Jacobus—The Gospel according to Mark. Bible for Home and School (1915).
Jones, J. D.—Commentary on St. Mark. Four volumes (1919).
Lindsay—The Gospel according to St. Mark.
Luckock—Footprints of the Son of Man as Traced by St. Mark (1889).
Maclear—Gospel of St. Mark. Cambridge Bible for Schools and Colleges.
Menzies—The Earliest Gospel: A Historical Study of the Gospel according to Mark (1901).
Morison—Practical Commentary on the Gospel according to St. Mark. Seventh edition (1894).
Plummer—Cambridge Bible for Schools.
Robinson—St. Mark's Life of Jesus (1922).
Robertson, A. T.—Making Good in the Ministry: A Sketch of John Mark (1918).
Robertson, A. T.—Studies in Mark's Gospel (1919).
Salmond—The Gospel according to St. Mark. New-Century Bible.
Taylor, J. J.—Gospel according to Mark. S. B. Convention Series.

(b) For Greek students:
Besides the general books.

Allen—The Gospel according to Mark (1915).
Du Boisson—The Origin and Characteristics of Mark (1906).
Bruce—Exp. Gk. Test. (1897).
Goguel—L'Evangile de Marc et ses rapports avec ceux de Matthieu et de Luc (1909).
Gould—The Gospel according to St. Mark. Int. Crit. Ser. 1896.

GREEN, W.—The Gospel according to St. Mark (1909).
HOLTZMANN—Die Synoptiker. Hand-Comm. (1901).
KLOSTERMANN-GRESSMANN—Markus (1907).
LAGRANGE—Évangile selon St. Marc (1911).
LOISY—L'Évangile selon Marc (1912).
MACLEAR—Camb. Gk. Test. (1893).
MERX—Das Evangelium Markus (1905).
PLUMMER—Camb. Gk. Test. (1915).
ROHR—Die Glaubwürdigkeit des Markusevangeliums (1913).
SWETE—The Gospel according to St. Mark. Second edition (1902).
WEISS, B.—Meyer Komm. (1901).
WEISS, J.—Das älteste Evangelium (1903).
WEISS, J.—Das Markus Evangelium (1906). Die Schriften des Neuen Testaments.
WELLHAUSEN—Das Evangelium Marci. 2 Aufl. (1909).
WOHLENBERG—Das Evangelium des Markus. Zahn Komm. (1910).

4. *Commentaries on Luke*

(a) For English students:
Not on entire New Testament.

ADENEY—New-Century Bible.
BLISS—In Am. Comm. (1881).
BURTON—Exp. Bible (1890).
FARRAR—In Cambridge Bible for Schools and Colleges.
HAYES—The Most Beautiful Book in the World.
LINDSAY—Gospel according to St. Luke.
McLAUGHLIN—Commentary on the Gospel according to St. Luke (1912).
RAGG—The Gospel according to St. Luke (1922).
SADLER—Gospel according to St. Luke (1886).
STEVENSON—Handbook to Luke (1901).

(b) For Greek students:
Not on entire New Testament.

Blass—Evangelium secundum Lucam (1897).
Bruce—Synoptic Gospels in Exp. Gk. T. (1897).
Burnside—Camb. Gk. Test. (1915).
Cadbury—Critical Studies in the Gospel of Luke and the Book of Acts (1916-18).
Farrar—Camb. Gk. Test. (1884).
Godet—Commentary on the Gospel of St. Luke (1887).
Harnack—Luke the Physician (1907).
Holtzmann—Die Synoptiker. Hand-Komm. (1901).
Klosterman—Lukas. Handbuch zum N. T. (1919).
Koch—Die Abfassungszeit des lukanischen geschichtswerkes (1911).
Loisy—Les évangiles synoptiques (1908).
Plummer—The Gospel according to St. Luke. Int. Crit. Comm. Fourth edition (1909).
Robertson, A. T.—A Translation of Luke's Gospel with Grammatical Notes (1923).
Rose—L'évangile selon S. Luc (1904).
Weiss, B.—Meyer Komm. 9 Aufl. (1901).
Weiss, J.—Das Lukas Evangelium (1906). Schriften d. N. T.
Wellhausen—Das Evangelium Lucae (1904).
Zahn—Das Evangelium des Lukas (1914). 4 Aufl. (1920).

5. *Commentaries on John*

(a) For English students:
Not on entire New Testament.

Candler—Practical Studies in the Gospel of John. Three volumes (1912-15).
Dods—The Gospel of John. Exp. Bible. Two volumes (1891).
Gore—Exposition of the Gospel of John (1920).
Hovey—In Am. Comm. (1885).
Maurice—The Gospel of St. John (1906).
McClymont—New-Century Bible (1901).

Milligan and Moulton—In Schaff's Comm. (1895).
Plummer—Camb. Bible for Schools and Colleges.
Reith—St. John.
Reynolds—The Gospel of St. John. The Pulpit Comm. Two volumes (1887-8).
Robertson, A. T.—Divinity of Christ in the Gospel of John (1916).
Selbie—Belief and Life. Studies in the Thought of the Fourth Gospel (1916).
Watkins—In Ellicott's Comm. (1879).
Whitelaw—The Gospel of John (1888).

(b) For Greek students:
Not on entire New Testament.
Bert—Das Evangelium des Johannes (1922).
Belzer—Das Evangelium des heiligen Johannes (1905).
Blass—Evangelium secundum Johannem (1902).
Calmes—L'évangile selon S. Jean (1904).
Carr—Gospel of St. John (1904).
Dods—Expositor's Greek Testament (1897).
Godet—Comm. on the Gospel of St. John. Two volumes (1886-90).
Goebel—Die Reden unseres Herrn nach Johannem. Two volumes (1906-10).
Heitmüller—Das Johannes-Evangelium. Schr. d. N. T. (1907).
Holtzmann—Hand-Comm. 3 Aufl. von Bauer (1908).
Loisy—Le Quatrième Évangile. Second edition (1921).
Plummer—Camb. Gk. Test. (1913).
Weiss, B.—Meyer-Komm. 9 Aufl. (1902).
Wellhausen—Das Evangelium Johannis (1908).
Westcott—Commentary on the Gospel of St. John. Two volumes (1908).
Zahn—Das Evangelium Johannes. Zahn Komm. (1909). 6 Aufl. (1921).

III. HARMONIES OF THE GOSPELS

Augustine—Harmony of the Evangelists.

Brassac—Nova Evangeliorum Synopsis (1913).

Burton and Goodspeed—A Harmony of the Synoptic Gospels (1917).

Burton and Goodspeed—A Harmony of the Synoptic Gospels in Greek (1920).

Broadus—A Harmony of the Gospels in the Revised Version with New Helps for Historical Study. Critical Notes by Robertson. Twelfth edition (1921).

Cadman—Christ in the Gospels. Four Gospels combined into one.

Camerlynck et Coppieters—Evangeliorum secundum Matthæum, Marcum et Lucam Synopsis juxta Vulgatam Editionem (1910).

Campbell—First Three Gospels in Greek (1899).

Clark—Harmony of the Gospels in the Authorized Version (1892).

Finney—Huck's Synopsis of the First Three Gospels (1909).

Gardiner—A Harmony of the Four Gospels in Greek (1873).

Heineke—Synopse der drei ersten Kan. Evangelien mit Parallelen aus dem Joh. Ev. (1898).

Hill—The Earliest Life of Christ ever compiled from the Four Gospels, Being the Diatessaron of Tatian (1894).

Huck—Synopse der drei ersten Evangelien. 4 Aufl. (1910).

Kerr—A Harmony of the Gospels in the American Standard Version (1903).

Larfeld—Griechische Synopse der 4 neut. Evangelien (1912).

Robertson, A. T.—A Harmony of the Gospels for

Students of the Life of Christ (1922). Second Edition (1923).
Robinson-Riddle—A Harmony of the Gospels in Greek (1885).
Sharman—Records of the Life of Jesus (1917).
Stevens and Burton—A Harmony of the Gospels for Historical Study in the Revised Version. Tenth edition (1910).
Van Kirk—A Source Book for the Life of Christ (1919).
Wieseler—Chronological Synopsis of the Gospel History (1877).
Wright—A Synopsis of the Gospels in Greek (1903).

IV. LIFE OF CHRIST

A Small Selection from the Enormous Literature

1. *Bibliographies and Criticism of Literature on the Life of Christ*

Anstey—Modern Lives of Christ (1895).
Ayres—Jesus Christ Our Lord. An English Bibliography of Christology Comprising over Five Thousand Titles Annotated and Classified (1906).
Conybeare—History of New Testament Criticism. Issued for the Rationalist Press Association (1910).
Fant—Die Christologie seit Schleiermacher, ihre Geschichte und ihre Begründung (1912).
Sanday—The Life of Christ in Recent Research (1907).
Sanday—Christologies Ancient and Modern (1910).
Schweitzer—Von Reimarus zu Wrede (1906).
Schweitzer—The Quest of the Historical Jesus. A Critical Study of Its Progress from Reimarus to Wrede (1910).
Wabnitz—Histoire de la vie de Jésus (1906).
Weinel—Jesus im neunszehnten Jahrhundert. 2 Aufl. (1906).

Weinel—Jesus in the Nineteenth Century and After (1914).

See further lists in the various lives of Christ, in the Bible dictionaries, and in the New Testament bibliographies, in particular Hastings' Dictionary of Christ and the Gospels.

2. *Introductory Problems*

Anthony—Introduction to the Life of Christ (1896).
Barth—Die Hauptprobleme des Lebens Jesu. 3 Aufl. (1907).
Bauenfeind—Die literarische Form des Evangeliums (1915).
Briggs—New Light on the Life of Jesus (1904).
Bultman—Die Geschichte der synoptischen Tradition (1921).
Burkitt—The Earliest Sources for the Life of Jesus (1910).
Butler—How to Study the Life of Christ (1900).
Caspari—Chronological and Geographical Introduction to the Life of Christ (1869).
Delff—Die Geschichte d. Rabbi Jesus von Nazareth (1889).
Dibelius—Die Formgeschichte des Evangeliums (1919).
Hill—Introduction to the Life of Christ (1911).
Hodge—Historical Atlas and Chronology of the Life of Christ (1899).
Holtzmann, O.—Die Hauptprobleme der Leben-Jesu Forschung (1906).
Jülicher—Neue Linien in der Kritik der evangelischen Ueberlieferung (1906).
Liberty—The Political Relations of Christ's Ministry (1916).
Meyer, E.—Ursprung und Anfänge des Christentums (1921—).
Miller—Our Knowledge of Christ (1914).

MOMMERT—Zur Chronologie des Lebens Jesu (1909).
REVILLE—Jésus de Nazareth: Études critiques sur les antécedents de l'histoire évangélique et la vie de Jésus. Two volumes (1897). Second edition of Vol. I. (1906).
ROBINSON—Study of the Saviour in the Newer Light (1898).
SANDAY—The Sacred Sites of the Gospels (1903).
SCHMIDT, K. L.—Der Rahmen der Geschichte Jesu (1919).
SODEN—Die wichtigsten Fragen im Leben Jesu. 2 Aufl. (1909).
SPITTA—Streitfragen der Geschichte Jesu (1907).
WERNLE—The Sources of Our Knowledge of Jesus (1907).
WESTCOTT—Introduction to the Study of the Gospels (1887).
WIESELER—Chronological Synopsis to the Gospel History (1877).

3. *Exhaustive Treatises on the Life of Christ*

ANDREWS—Life of Christ. New edition (1892).
BEYSCHLAG—Das Leben Jesu. Two volumes (1893).
BOVON—Vie de Jésus (1894).
EDERSHEIM—The Life and Times of Jesus the Messiah. Third edition. Two volumes (1886).
EWALD—History of Christ and His Times (1865).
FARRAR—Life of Christ. Two volumes (1874).
GEIKIE—The Life and Words of Christ. Two volumes (1879).
HANNA—Our Lord's Life on Earth. Six volumes (1876).
LEPSIUS—Das Leben Jesu. 2 Bde (1917, 1918).
NOESGEN—Geschichte Jesu Christi (1891).
PAPINI—The Life of Christ. Translation from the Italian (1923).

PATTERSON-SMYTH—A People's Life of Christ (1920).
PRESSENSÉ—Jesus Christ: His Times, Life, and Work (1879).
SCHLATTER—Die Geschichte der Christus (1920).
SMITH, D.—In the Days of His Flesh. Tenth edition (1915).
WEISS, B.—The Life of Christ. Second edition. Three volumes (1909).
WERNLE—Jesus (1916).

4. *Handbooks*

ANDERSON, F. L.—The Man of Nazareth (1914).
BARTON—Jesus of Nazareth (1922).
BENNETT—The Life of Christ according to St. Mark (1907).
CAMPBELL—The Life of Christ (1921).
DAVIS—The Story of the Nazarene (1904).
DAWSON—The Man Christ Jesus (1901).
DRURY—The Ministry of Our Lord (1911).
ELLICOTT—Historical Lectures on the Life of Christ (1869).
FAIRBAIRN—Studies in the Life of Christ. New edition (1892).
GARVIE—Studies in the Inner Life of Jesus (1907).
GLOVER—The Jesus of History (1917).
GOOD—The Jesus of Our Fathers (1923).
HEADLAM—The Life and Teachings of Jesus Christ (1922).
HILL—The Life of Christ (1917).
HOLDSWORTH—The Christ of the Gospels (1911).
KENT—Life and Teachings of Jesus (1913).
LEES—The Life of Christ (1920).
LOOFS—Wer war Jesus Christus (1916).
PARKER—Ecce Deus (1875).
RHEES—The Life of Jesus (1900).

ROBERTSON, A. T.—Epochs in the Life of Jesus. Popular edition (1923).
ROBERTSON, J. A.—The Spiritual Pilgrimage of Jesus. Fifth edition (1922).
ROBINSON—St. Mark's Life of Jesus (1923).
SANDAY—Outlines of the Life of Christ. Second edition (1908).
SEELYE—Ecce Homo. New edition (1895).
STALKER—Life of Christ (1881). Many editions since.
STEWART—The Life of Christ.
WATSON—Life of the Master (1900).
WHYTE—The Walk and Conversation of Jesus Christ (1906).
WILSON—The Christ That We Forget (1917).

5. *Very Radical Works*

BOUSSET—Jesus (1906).
BOUSSET—Kurios Christos (1914).
GILBERT—Jesus (1912).
HOLTZMANN, O.—The Life of Jesus (1904). Christos. 2 Aufl. (1915).
KEIM—The History of Jesus of Nazara. Six volumes (1876-83). Jesus von Nazara. 2 Bde (1872).
MARTIN, A. W.—The Life of Jesus (1913).
NEUMANN—Jesus (1906).
PFLEIDERER—Christian Origins (1906).
RENAN—The Life of Jesus. Twenty-third edition (1896).
SCHMIDT, N.—The Prophet of Nazareth (1905).
SCHMIDT, P. W.—Die Geschichte Jesu (1904).
STAPFER—Jesus Christ. Three volumes (1898).
STRAUSS—The Life of Jesus Critically Examined. Translation from fourth German edition (1898).
VAN NORDEN—Jesus (1906).
WILLIAMSON—The Life and Times of Jesus the Christ (1912).

6. *Jesus Treated as a Paranoiac*

Bundy—The Psychic Health of Jesus (1922).
Hall, G. Stanley—Jesus Christ in the Light of Psychology (1917).
Hitchcock—The Psychology of Jesus.
Holtzmann, O.—War Jesus Ekstatiker? (1903).
Jaeger—Ist Jesus Christus ein suggestions-therapeut gewesen (1918).
Loofs—What Is the Truth about Jesus Christ (1913).
Schaefer—Jesus in psychiatrischer Beleuchtung (1910).
Werner—Die psychische Gesundheit Jesu (1908).

7. *The Historicity of Jesus*

Bornemann—Jesus als Problem (1909).
Bugge—Das Christus-Mysterium (1915).
Case—The Historicity of Jesus (1912).
Conybeare—The Historical Christ (1914).
Dibelius—Recent Pamphlet Lit. on the subject in Theolog. Literaturzeitung 1910, No. 10.
Drews—The Christ Myth (1911).
Drews—Die Zeugnisse für die Geschichtlichkeit Jesu (1911).
Forrest—The Christ of History and Experience (1897).
Greer—The Historical Christ (1890).
Hauck—Hat Jesus gelebt? (1910).
Hendrix—If I Had Not Come (1916).
Jensen—Moses, Jesus, Paulus. 2 Aufl. (1909).
Jülicher—Hat Jesus gelebt? (1910).
Kalthoff—Das Christus-Problem (1902).
Kalthoff—Die Enstehung des Christentums (1904).
Keim—Der Historische Christus (1867).
Klostermann—Die neuesten Angriffe auf die Geschichtlichkeit Jesu.

LACEY—The Historic Christ (1905).
MELHORN—Wahrheit und Dichtung im Leben Jesu. 2 Aufl. (1919).
PIEPENBRING—Jésus Historique (1909). New ed. (1922).
RIEGEL AND JORDAN—Simon, Son of Man (1917).
ROBERTSON, J. M.—Christianity and Mythology (1900).
ROBERTSON, J. M.—Pagan Christs (1903).
ROBERTSON, J. M.—The Historical Jesus (1916).
ROBERTSON, J. M.—The Jesus Problem (1917).
ROSSINGTON—Did Jesus Really Live? (1911).
SCHMIEDEL—Jesus in Modern Criticism (1907).
SEITZ—Christus. Zeignisse aus dem Altertum (1896).
SIMPSON—The Fact of Christ (1900).
SMITH, D.—The Historic Jesus (1912).
SMITH, W. B.—Der vor-Christliche Jesus (1906).
SMITH, W. B.—The Pre-Christian Jesus (1906).
SODEN—Hat Jesus gelebt? (1910).
SODEN—Has Jesus Lived? (1911).
THORBURN—Jesus the Christ: Historical or Mythical? (1912).
THORBURN—The Historical Jesus (1916).
TROELTSCH—Die Bedeutung der Geschichtlichkeit Jesus für den Glauben (1911).
WEINEL—1st das "liberale" Jesusbild widerlegt? (1910).
WEISS, J.—Jesus von Nazareth, Mythus oder Geschichte? (1910).
WILLIAMSON—The Times and the Teaching of Jesus Christ (1912).

8. *The Jesus or Christ (Jesus or Paul) Controversy*

BACON—Jesus and Paul (1921).
BREITENSTEIN—Jésus et Paul (1908).
CARPENTER—The Historical Jesus and the Theological Christ (1912).
DRESCHER—Das Leben Jesu bei Paulus (1900).

DUNKMANN—Der historische Jesus, der mythologische Christus, und Jesus der Christus (1910).
FEINE—Jesus Christus und Paulus (1902).
GOGUEL—L'apötre Paul et Jésus-Christ (1904).
HEITMULLER—Jesus und Paulus (1915).
HIBBERT JOURNAL SUPPLEMENT—Jesus or Christ. (Reprint for January, 1909).
HOLTZMANN, H.—Paulus als Zeuge wider die Christusmythe von Arthur Drews (Die Christliche Welt, 17 Feb., 1910).
JÜLICHER—Paulus und Jesus (1910).
KAFTAN—Jesus und Paulus (1906).
KNOWLING—Testimony of St. Paul to Christ. Second edition (1911).
KÖLBING—Die geistige Einwirkung der Person Jesus auf Paulus (1906).
MEYER, A.—Jesus or Paul (1909).
REID—Jesus the Christ and Paul the Apostle (1915).
RESCH—Der Paulinismus und die Logia Jesu (1904).
ROBERTSON, A. T.—Paul the Interpreter of Christ (1921).
SCHMIDT, F.—Der Christus des Glaubens und der Jesus der Geschichte.
SCHMIDT, H.—Der paulinische Christus (1867).
SCHWEITZER—The Quest of the Historical Jesus (1900).
SCOTT, C. A.—Jesus and Paul. In Cambr. Biblical Essays (1909).
WEINEL—Jesus im neunzehnten Jahrhundert (1906).
WEISS, J.—Paul and Jesus (1909).
WERNLE—Jesus und Paulus (1915).
WUSTMANN—Jesus und Paulus (1907).
WYNNE—Fragmentary Records of Jesus of Nazareth from the Letters of a Contemporary (1887).

9. *The Person of Christ (Christology, Kenosis, Son of Man, Son of God or Humanity and Deity of Jesus)*

ABBOTT—The Message of the Son of Man (1909).

Abbott—The Son of Man: Contributions to the Study of the Thoughts of Jesus (1910).
Alexander, Gross—The Son of Man (1901).
Austin, Mary—The Man Jesus (1915).
Bacon—Jesus the Son of God (1911).
Bailey—Does Hellenism Contribute Constituent Elements to Paul's Christology? (1905).
Baker—Christ and the Pharisees (1919).
Baldensperger—Das Selbstbewusstsein Jesu. 2 Aufl. (1892).
Ball—The Kenotic Theory (1898).
Bousset—Jesus der Herr (1916).
Briggs—The Incarnation of Our Lord (1902).
Bruce—The Humiliation of Christ (1892).
Brückner—Die Entstehung der paulinischen Christologie (1903).
Bushnell—The Character of Jesus (1884).
Cairncross—The Appeal of Jesus (1916).
Chapman—The Consciousness of Christ (1922).
Cooke—The Incarnation and Recent Criticism (1907).
Craig—Jesus as He Was and Is (1914).
Decker—Christ's Experience of God (1914).
Denney—Jesus and the Gospel (1908).
Dorner—History of the Development of the Doctrine and the Person of Christ. Five volumes (1878).
Dougall and Emmett—The Lord of Thought (1923).
Drummond—Via, Veritas, Vita (1894).
Du Bose, W. P.—The Gospel in the Gospels (1906).
Du Bose, H. M.—The Consciousness of Jesus (1917).
Durell—The Self-revelation of Our Lord (1910).
Enlow—A Jewish View of Jesus (1920).
Fairbairn—The Place of Christ in Modern Theology (1893).
Fant—Die Christologie seit Schleiermacher (1912).
Fieberg—Der Menschensohn (1901).
Findlay, J. A.—Jesus as They Saw Him (1920).
Forrest—The Christ of History and Experience (1897).

FORREST—The Authority of Christ (1906).
FORSYTH—The Person and Place of Jesus Christ (1909).
FROVIG—Das Selbstbewusstsein Jesu (1918).
GARVIE—Studies in the Inner Life of Jesus (1907).
GIBSON—Jesus Christ the Unique Revealer of God (1915).
GIFFORD—The Incarnation (1897).
GLOVER—Jesus in the Experience of Men (1921).
GORDAN, G. A.—The Christ of To-day.
GORE—The Incarnation of the Son of God (1891).
GRANBERY—An Outline of N. T. Christology (1909).
GÜNTHER—Die Entwickelung der Lehre Person Christi im XIX Jahrhundert (1911).
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KÜHL—Das Bewusstsein Jesu (1908).
LEPIN—Jésus Messie et Fils de Dieu. Third edition (1908).
LIDDON—Our Lord's Divinity (1889).
LIETZMANN—Der Menschensohn (1896).
LOOFS—What Is the Truth about Jesus Christ? (1913).
LUCAS—The Fifth Gospel. The Pauline Interpretation of Christ.
LÜTGERT—Johannes Christologie.
MACKINTOSH—The Doctrine of the Person of Jesus Christ (1912).

MacNeill—The Christology of the Ep. to the Hebrews (1914).
Micklem—The Galilean. 2d ed. (1921).
Müller—Our Lord: Belief in the Deity of Christ (1907).
Mullins—The Authority of Christ (in Freedom and Authority in Religion) (1913).
Nicoll—The Church's One Foundation: Christ and Recent Criticism (1902).
Nolloth—The Person of Our Lord and Recent Thought (1908).
Ottley—The Doctrine of the Incarnation (1896).
Parker—Ecce Deus (1875).
Paulus—Der Christus-Problem der Gegenwart (1922).
Peabody—The Character of Christ (1904).
Peters—The Master (1911).
Pfleiderer—The Early Christian Conception of Christ (1905).
Powell—The Principle of the Incarnation (1896).
Relton—A Study in Christology (1919).
Reville—History of the Dogma of the Deity of Christ. Third edition (1905).
Robertson, A. T.—The Pharisees and Jesus (1920).
Ross, G. A. J.—The Universality of Jesus.
Sanday—Christologies: Ancient and Modern (1910).
Schmidt, N.—Son of Man and Son of God in Modern Theology (1904).
Schürer—Das Messianische Selbstbewusstsein Jesu Christi (1903).
Schweitzer—The Quest of the Historical Jesus (1910).
Scott—Dominus Noster (1918).
Seeberg—Christi Person und Werk nach der Lehre seiner Jünger (1910).
Seeley—Ecce Homo (1866).
Somerville—St. Paul's Conception of Christ (1897).
Stalker—The Christology of Jesus (1901).
Streatfield—The Self-Interpretation of Jesus Christ (1907).

Temple—The Boyhood Consciousness of Christ (1922).
Torrey, R. A.—The Real Christ (1920).
Van Oosterzee—The Person and Work of the Redeemer (1886).
Voelter — Die Menschensohnfrage neu untersucht (1916).
Vonier—The Personality of Christ (1915).
Walker—The Spirit and the Incarnation (1900).
Warfield—The Lord of Glory (1907).
Weiss, J.—Christ: The Beginnings of Dogma (1911).
Wetter—Der Sohn Gottes (1916).
Wilkinson, W. C.—Concerning Jesus Christ the Son of God (1916).
Wrede—Das Messiahgeheimnis in den Evangelien (1907).
Young—Our Lord and Master (1902).

10. *Special Aspects*

For lists on Virgin Birth, John the Baptist, Baptism, Temptation, Sermon on the Mount, Lord's Prayer, Trial, Crucifixion, Resurrection, Ascension, etc., see lessons on those topics.

Aitken—The Christ of the Men of Art (1914).
Anthony—The Method of Jesus (1900).
Bernard—The Mental Characteristics of Christ (1888).
Bischoff—Jesus und die Rabbinen (1905).
Bishop—Jesus the Worker (1910).
Blaikie—Glimpses of the Inner Life of Our Lord (1876).
Brooks—The Influence of Jesus (1879).
Bröcker—Die Wahrheit über Jesus (1911).
Broadus—Jesus of Nazareth (1889).
Bruce—The Training of the Twelve. Fourth edition (1894).
Cairns—Christ the Central Evidence of Christianity.

CAMERON—The Renascence of Jesus (1915).
CARPENTER—The Witness of the Influence of Christ (1905).
FARRAR—The Life of Lives (1900).
FARRAR—The Life of Christ as Represented in Art.
GIBSON—Jesus the Supreme Revealer of God (1915).
GRIFFITH-JONES—The Master and His Methods (1902).
GRIST—The Historic Christ in the Faith of To-day (1911).
HAUSRATH—Jesus und die neutest. Schriftsteller (1908).
JORDAN—Jesus und die modernen Jesusbilder (1909).
LATHAM—Pastor Pastorum (1890).
LAW—The Emotions of Jesus (1915).
LEIGHTON—Jesus Christ and the Civilization of To-day (1907).
MATHESON—Studies in the Portrait of the Messiah (1900).
MATHESON—St. John's Portrait of Christ (1910).
MCDOWELL—The School of Christ (1910).
MORGAN—Crises of the Christ (1910).
MOULE—Scenes in the Life of Our Lord (1909).
MYERS, M.—The Sinlessness of Jesus (1907).
PARKER—The Inner Life of Christ. Three volumes (1882).
PARKIN—The New Testament Portrait of Jesus (1908).
ROBERTSON, A. T.—The Pharisees and Jesus (1919).
ROBERTSON, J. A.—The Spiritual Pilgrimage of Jesus (1917).
ROBINSON, C. H.—Studies in the Character of Christ (1907).
SELBIE—Aspects of Christ (1909).
SLATTERY—The Master of the World (1906).
SPEER—The Man Christ Jesus (1896).
STALKER—Imago Christi. Seventh edition (1889).
TISSOT—The Life of Our Lord Jesus Christ. Profusely Illustrated. Third edition (1899).
THOMAS À KEMPIS—The Imitation of Christ.

Ullmann—The Sinlessness of Jesus (1863).
Warschauer—Jesus: Seven Questions.
Wendling—The Man of Galilee (1908).
Wilson—Contrasts in the Character of Christ (1916).

11. *The Miracles of Jesus*

Abbott—New Testament Miracles.
Argyle—Duke of, The Reign of Law.
Arnold, M.—Literature and Dogma (1898).
Ballard—Miracles of Unbelief (1904).
Belcher—Our Lord's Miracles of Healing (1872).
Best—Beyond the Natural Order. (1908).
Beth—The Miracles of Jesus (1907).
Bowne—The Immanence of God (1905).
Brewer—A Dictionary of Miracles (1897).
Bruce—The Miraculous Element in the Gospels (1892).
Burton—Christ's Acted Parables (1893).
Bushnell—Nature and the Supernatural.
Butler, Jos.—Analogy of Religion (1896).
Cairns—Christ the Central Evidence of Christianity.
Cooke—The Credentials of Science the Warrant of Faith (1893).
Davies—The Miracles of Jesus (1913).
Duff and Allen—Psychic Research and Gospel Miracles (1902).
Fiebig—Jüdische Wundergeschichte d. neut. Zeitalter (1911).
Gilbert—The Miracles in St. John's Gospel and Their Teaching (1922).
Gordon—Religion and Miracle (1909)
Gore—Bampton Lectures (1891).
Habershon—Study of the Miracles (1910).
Headlam—The Miracles of the New Testament (1915).
Hume—Enquiry Concerning the Human Understanding. New edition (1896).

HUTCHINSON—Our Lord's Signs in St. John's Gospel (1892).
HUXLEY—Some Controverted Questions (1892).
HUXLEY—Science and Christian Tradition (1896).
ILLINGWORTH—The Divine Immanence (1898).
ILLINGWORTH—Gospel Miracles (1915).
LAIDLAW—The Miracles of Our Lord (1892).
LANG—The Miracles of Jesus (1920).
LYTTLETON—The Relation between Religion and Science.
MAY—Miracles and Myths of the New Testament (1909).
MICKLEM—Miracles and the New Psychology (1923).
MOZLEY—On Miracles (1865).
MULLINS—Why Christianity is True (1905).
NEWMAN, J. H.—On Miracles (1870).
RAINY, ORR, AND DODS—The Supernatural in Christianity (1894).
SAINTYVES—Le discernement du miracle (1909).
STEINMEYER—The Miracles of Our Lord (1875).
TAYLOR, W. M.—The Gospel Miracles in their Relation to Christ and Christianity (1880).
TAYLOR, W. M.—The Miracles of Our Lord and Saviour (1900).
THOMPSON—Miracles in the New Testament (1911).
TRAUB—Die Wunder im Neuen Testament (1905).
TRENCH—Notes on the Miracles of Our Lord. New edition (1902).
WARFIELD—Counterfeit Miracles (1918).
WARRINGTON—Can We Believe in Miracles? (1871).
WENDLAND—Miracles and Christianity.
WESTCOTT—Characteristics of the Gospel Miracles (1859).
WHITE, A. D.—Warfare of Science with Religion (1897).
WRIGHT—The Finger of God (1903).

See Bible dictionaries and magazines.

12. *The Parables of Jesus*

Arnot—The Parables of Our Lord (1872).
Beyschlag—Die Gleichnisse des Herrn (1875).
Bourdillon—The Parables of Our Lord.
Browne—The Parables of the Gospels (1915).
Bruce—The Parabolic Teaching of Christ (1892).
Bugge—Die Haupt-Parabeln Jesu (1903).
Calderwood—Parables of Our Lord (1880).
Dods—The Parables of Our Lord (1895).
Drummond—The Parabolic Teaching of Christ (1872).
Fiebig—Altjüdische Gleichnisse und die Gleichnisse Jesu.
Fiebig—Die Gleichnisse Jesu im Lichte der rabbin. Gleichnissen (1912).
Goebel—The Parables of Jesus (1884).
Habershon—A Study of the Parables (1904).
Hubbard—The Parables (1907).
Jülicher—Die Gleichnisreden Jesu (1910).
Koch—Die Gleichnisse Jesu (1910).
Lang—Thoughts on Some of the Parables of Jesus (1905).
Lisco—On the Parables (1850).
Lithgow—The Parabolic Gospel (1914).
Miner—The Parabolic Teaching of Christ (1920).
Murray—Jesus and His Parables (1914).
Resker—Our Lord's Illustrations (1899).
Robinson—The Parables of Jesus in Their Relation to His Ministry (1921).
Salmond—The Parables of Our Lord.
Spanuth—Die Gleichnisse Jesu (1906).
Swete—Parables of the Kingdom (1920).
Tamm—Der Realismus Jesu in seinen Gleichnissen (1886).
Taylor—The Parables of Our Saviour (1886).
Thomson—The Parables and their Home (1895).
Trench—Notes on the Parables of Our Lord. New edition (1902).

Weinel—Die Gleichnisse Jesu. 2 Aufl. (1904).
Young—The Illustrative Teachings of Jesus (1915).
See Bible dictionaries and magazines.

13. *The Teaching of Jesus*

Besides general works on Biblical Theology and Bible dictionaries.

(a) Teaching as a Whole.

Abbott—The Message of the Son of Man (1899).
Adamson—Studies in the Mind of Christ (1898).
Beardslee—Teacher-Training with the Master Teacher (1903).
Bischoff—Jesus und die Rabbinen (1905).
Bond—The Master Preacher (1910).
Bousset—Jesu Predigt im ihren Gegensatz zum Judentum (1892).
Bruce—The Galilean Gospel (1893).
Brun—Jesu Evangelium (1917).
Burrell—The Wonderful Teacher (1902).
Castor—Matthew's Sayings of Jesus (1918).
Clarke—The Ideal of Jesus (1911).
Dalman—The Words of Jesus (1898).
Dalman—Jesus-Jeschua (Jesus und Judenthum, 1922).
D'Arcy—Ruling Ideas of Our Lord (1901).
Deane—Rabboni (1921).
Decker—Christ's Experience of God (1915).
Denney—Jesus and the Gospel (1908).
Du Bose—The Gospel in the Gospels (1904).
Evans, M. G.—What Jesus Taught According to the Gospels (1922).
Fullkrug—Jesus and the Pharisees (1904).
Garvie—Studies in the Inner Life of Jesus (1907).
Gibson—Christianity to Christ (1885).
Gilbert—The Revelation of Jesus (1899).
Graves—What Did Jesus Teach? (1919).

HALL—The Messages of Jesus (1901).
HORNE—Jesus the Master Teacher (1920).
HORTON—The Teaching of Jesus (1895).
IHMELS—Das Evangelium von Jesus Christus (1911).
JACKSON—The Table Talk of Jesus (1903).
JACKSON—The Teaching of Jesus (1903).
KING—The Theology of Christ (1903).
KNOX—The Gospel of Jesus (1909).
LANCASTER—The Creed of Christ (1905).
MACKINTOSH—Rabbi Jesus (1911).
MACLAREN, IAN—The Mind of the Master (1896).
MACFARLAND—Jesus and the Prophets (1905).
MCCLELLAND—The Mind of Christ (1909).
MCGEE—Jesus the World's Teacher (1907).
MEYER—Le Christianisme du Christ.
MONTEFIORE—Some Elements in the Religious Teachings of Jesus (1910).
PICTON—The Religion of Jesus (1893).
ROBERTSON, JAMES—The Teaching of Our Lord (1900).
ROBERTSON, A. T.—Keywords in the Teaching of Jesus (1906).
ROBERTSON, A. T.—The Pharisees and Jesus (1920).
SCHAEDER—Das Evangelium Jesu und das Evangelium von Jesu (1906).
SCHAEFER—The Supreme Revelation. Studies in the Synoptic Teachings of Jesus (1914).
SCHNEIDER—Jesus als Philosoph (1911).
SEEBERG—Das Evangelium Christi (1905).
SELWYN—The Teaching of Christ (1915).
SKINNER, CHARLOTTE—The Master's Message to Women (1895).
SMITH—The Teaching of Christ in John (1904).
SPEER—The Principles of Jesus (1905).
STEVENS—The Teaching of Jesus (1901).
STIER—The Words of Jesus. Eight volumes (1869).
SWETE—Studies in the Teaching of Our Lord (1903).
TIGERT—Christianity of Christ and His Apostles (1905).

WALKER, W. L.—The Teaching of Christ in its Present Appeal (1904).
WALKER, A. H.—Christ's Christianity (1882).
WEINSTOCK—Jesus the Jew (1902).
WEISS, J.—Predigt Jesu.
WENDT—The Teaching of Jesus. Two volumes (1892).
WUNKHAUS—Der Humor Jesu (1909).

(b) The Father and the Holy Spirit.

CRANE—The Teaching of Jesus Concerning the Holy Spirit (1905).
ROBERTSON, A. T.—The Teaching of Jesus Concerning God the Father (1904).
SWETE—The Holy Spirit in the New Testament (1909).
WALKER—The Spirit and the Incarnation (1900).

(c) Christ's Idea of Himself.
See also 9.

BALDENSPERGER—Das Selbstbewusstsein Jesu. 2 Aufl. (1892).
BEARDSLEE—Christ's Estimate of Himself.
BERNARD—The Central Teaching of Christ (John 14-17) (1897).
DURELL—The Self-Revelation of Our Lord (1910).
FOSTER—Teaching of Jesus Concerning His Own Mission (1903).
FRITZSCHE—Das Berufsbewusstsein Jesu (1905).
FROVIG—Das Selbstbewusstsein Jesu (1918).
HANEL—Der Schriftbegriff Jesu (1919).
HITCHCOCK—The Psychology of Jesus (1907).
HOFFMANN—Das Selbstbewusstsein Jesu (1904).
HOLTZMANN, H. J.—Das Messianische Bewusstsein Jesu (1907).
HOYT—Teaching of Jesus Concerning His Own Person (1907).
KENNEDY—The Self-Revelation of Jesus Christ.
KÜHL—Das Bewusstsein Jesu (1908).

Ross—The Self-Portraiture of Jesus (1904).
Schürer—Das Messianische Selbstbewusstsein Jesu Christi (1903).
Schwartzkopff—The Prophecies of Jesus Christ Relating to His Death, Resurrection, Second Coming and Prophecy Fulfilled (1897).
Stalker—The Christology of Jesus (1901).
Stokes—What Jesus Christ Thought of Himself (1916).
Voelter—Jesus der Menschensohn oder das Berufsbewusstsein Jesu (1914).
Streatfield—The Self-Interpretation of Jesus Christ (1907).

(d) The Kingdom and Eschatology.

Atzberger—Die Christliche Eschatologie (1890).
Bartmann—Der Himmelreich und sein König (1904).
Boardman—The Kingdom of God (1893).
Bruce—The Kingdom of God (1893).
Candlish—The Kingdom of God (1884).
Caven—Christ's Teaching Concerning Last Things (1908).
Chafer—The Kingdom in History and Prophecy (1916).
Dewick—Primitive Christian Eschatology (1912).
Dickey—The Constructive Revolution of Jesus.
Dobschütz—The Eschatology of the Gospels (1910).
Durell—The Self-revelation of Our Lord (1910).
Emmet—Eschatological Questions in the Gospels (1916).
Erdman—The Return of Christ (1922).
Gandier—The Son of Man Coming in His Kingdom (1922).
Goodspeed, G. S.—Israel's Messianic Hope to the Time of Jesus (1900).
Hall—Eschatology (1922).
Haupt—Die eschatologischen Aussagen Jesu in den synoptischen Evangelien (1895).
Hogg—Christ's Message of the Kingdom.

HOOKE—Christ and the Kingdom of God (1917).
JACKSON—The Eschatology of Jesus (1913).
KÖLBING—Die bleidende Bedeutung der urchristlichen Eschatologie (1907).
LATIMER—The Eschatology of Jesus (1913).
MANSON—Christ's View of the Kingdom.
MATHEWS—The Messianic Hope of the New Testament (1905).
MUIRHEAD—The Eschatology of Jesus (1904).
OESTERLEY—The Doctrine of the Last Things (1908).
OESTERLEY—The Apocalypse of Jesus (1912).
ROBERTSON, A.—Regnum Dei (1901).
ROSS, J. J.—Our Glorious Hope (1922).
SANDAY—The Life of Christ in Recent Research (1907).
SCHWEITZER—The Quest of the Historical Jesus (1910).
SCOTT, E. F.—The Kingdom and the Messiah (1911).
SHARMAN—The Teaching of Jesus about the Future, according to the Synoptic Gospels (1909).
STIRLING—Christ's Vision of the Kingdom of Heaven (1913).
TITUS—Jesu Lehre vom Reiche Gottes (1895).
VOS—Teaching of Jesus Concerning the Kingdom and the Church (1903).
WALKER, W. L.—The Cross and the Kingdom as Revealed by Christ Himself in the Light of Evolution (1902).
WEIFFENBACH—Die Wiederkunftsgedanken Jesu (1873).
WINSTANLEY—Jesus and the Future (1913).
WORSLEY—The Apocalypse of Jesus (1912).

(e) Ethical and Social Problems.

For special treatises on the Sermon on the Mount, see lesson on that subject.

BACHMANN—Die Sittenlehre Jesu (1904).
BRIGGS—The Ethical Teaching of Jesus (1904).
CONE—Rich and Poor in the New Testament (1902).
FLÜGEL—Die Sittenlehre Jesu. 2 Aufl. (1888).

GARDNER, C. S.—The Ethics of Jesus and Social Progress (1914).
GRIMM—Die Ethik Jesu (1903). 2 Aufl. (1917).
HALL—The History of Ethics Within Organized Christianity (1910).
HERRMANN—Die sittlichen Weisungen Jesu (1904).
HERRMANN—Faith and Morals (1904).
JENKS—Political and Social Significance of the Life and Teaching of Jesus (1906).
JENNINGS—The Social Teaching of Jesus (1915).
JONES, GRIFFITH—The Economics of Jesus.
JONES, J. O.—Politics of the Nazarene (1901).
KING—The Ethics of Jesus (1910).
LEIGHTON—Jesus Christ and the Civilization of To-day (1907).
MATHEWS—The Social Teaching of Jesus (1897).
PEABODY—Jesus and the Social Question (1901).
PEABODY—Jesus Christ and the Christian Character (1905).
PREISKER—Die Ethik der Evangelien und die jüdische Apokalyptik (1915).
RAUSCHENBUSCH—The Social Principles of Jesus (1916).
SAMPEY—The Ethical Teaching of Jesus (1900).
SAVAGE—Jesus and Modern Life (1893).
STALKER—The Ethic of Jesus (1909).
VEDDER—The Gospel of Jesus and the Problems of Democracy (1914).
ZENOS—The Teaching of Jesus Concerning Christian Conduct (1905).

14. *Lives of Christ for Children*

BATCHELOR—Story of Jesus Told for Little Children (1905).
BIRD—Jesus the Carpenter of Nazareth (1900).
BLACKALL—Stories about Jesus (1890).

FORBUSH—Boy's Life of Christ (1905).
FOSTER—The Life of Jesus Written for the Young (1866).
GEIKE—A Short Life of Christ. New edition (1914).
HODGES—When the King Came (1904).
NEWTON, R. H.—The Light of the World (1893).
ROBERTSON, ELLA B.—The Child's Bible (1921).
SANGSTER—The Sweet Story of Old (1904).

15. *Poems about Christ*

ARNOLD, EDWIN—The Light of the World (1891).
CHITTENDEN—The Pleroma. A Poem of the Christ (1890).
FORD, C. L.—Lyra Christi. Third edition (1892).
HOGE, P. H.—The Divine Tragedy (1905).
HOLLAND, J. G.—Christ and the Twelve (1876).
LONGFELLOW—The Divine Tragedy, or Christus.
MCDUFF—The Story of Jesus in Verse (1893).
MILTON—Paradise Regained.
MONTGOMERY, ROBERT—Messiah.
WESLEY—The Life of Our Lord Jesus Christ (1693).

16. *Romances*

ANONYMOUS—Philo-christus (1878).
BROOKS—A Son of Issachar (1890).
BURR—Aleph the Chaldæan; or, The Messiah as Seen from Alexandria (1891).
CARUS—The Crown of Thorns (1901).
CLARKE—Life and Times of Jesus (1887).
CORELLI—Barabbas (1893).
DAVIS—When Christ Was Here (1905).
GARDENHIRE—Lux Crucis (1904).
JACOBS—As Others Saw Him (1895).
JOHNSTON, ANNIE FELLOWS—Joel, A Boy of Galilee (1896).

KINGSLEY—Titus, A Comrade of the Cross (1894).
MOORE—The Brook Kerith (1916).
RHONE—In the Days of the Son of Man (1903).
STOUT—Lacanus, a Friend of Christ (1904).
SUE—The Silver Cross; or, The Carpenter of Nazareth (1898).
VAN DYKE—The Story of the Other Wise Man (1899).
WALLACE—Ben-Hur. A Tale of the Christ (1880).
WARD, ELIZABETH PHELPS—The Story of Jesus Christ. Popular edition (1901).

17. *Non-Scriptural Accounts of Jesus*

ANDREWS—Apocryphal Books of the Old and New Testaments (1908).
BARNES—Canonical and Uncanonical Gospels (1893).
BAUER—Das Leben Jesu im Zeitalter d. neut. Apokryphen (1909).
COWPER—The Apocryphal Gospels (1867).
DONOHOO—Apocryphal and Legendary Life of Christ (1903).
GOULD, S. BARING—Lost and Hostile Gospels (1901).
GRENFELL AND HUNT—Logia of Jesus (1897).
GRENFELL AND HUNT—New Sayings of Jesus (1904).
GRIFFENHOOFE—The Unwritten Sayings of Christ (1903).
GUERBER—Legends of the Virgin and Christ (1896).
HACKWOOD—Christ Lore (1907).
HANDMANN—Das Hebräer Evangelium (1888).
HARRIS—The Newly-Recovered Gospel of St. Peter (1893).
HERFORD—Christianity in Talmud and Midrash (1903).
HOENNECKE—Neutestamentliche Apokryphen (1904).
HONE—Apocryphal New Testament (1820).
HORDER—The Newly-Found Words of Jesus (1905).
JACKSON—Twenty-five Agrapha; or, Extra-Canonical Sayings of Our Lord (1900).

Josephus—Antiquities, Bk. XVIII., ch. iii., § 3.
Krauss—Leben Jesu nach jüdischen Quellen (1905).
Laible—Jesus Christus im Talmud (1900).
Lock and Sanday—Two Lectures on the Oxyrhynchus Sayings of Jesus (1889).
Mead—Sayings of Jesus (1897).
Nicholson—The Gospel according to the Hebrews.
Orr—New Testament Apocryphal Writings (1904).
Pick—The Apocryphal Life of Jesus (1887).
Pick—The Extra-Canonical Life of Christ (1903).
Pick—Paralipomena (1908).
Pick—Jesus and the Talmud (1913).
Preuschen—Antilegomena (1905).
Rawnsley—Sayings of Jesus (1905).
Resch—Aussercanonische Paralleltexte (1893).
Resch—Agrapha. 2 Aufl. (1906).
Ropes—Die Sprüche Jesu (1896).
Smith, D.—The Unwritten Sayings of Our Lord (1913).
Swete—The Apocryphal Gospel of St. Peter (1893).
Taylor, C.—The Oxyrhynchus Logia and the Apocryphal Gospels (1899).
Taylor, C.—The Oxyrhynchus Sayings of Jesus Found in 1903 (1905).
Warschauer—Jesus Saith (1905).
White—The Sayings of Jesus from Oxyrhynchus (1922).

LESSON I: BEGINNINGS OF THE GOSPELS AND PREPARATION FOR THE BIRTH OF JESUS

Robertson's Harmony, §§ 1-9.
Broadus' Comm. on Matt. pp. 1-13.
Robertson's Epochs in the Life of Jesus, Preface and pp. 1-5.

For fuller discussion, see EDERSHEIM—Life and Times of Jesus the Messiah, Bk. II., chs. III.—V.; D. SMITH, In the Days of His Flesh, ch. I.; ROBERTSON, Comm. on Matt. (Introduction), Studies in Mark's Gospel, and Luke the Historian.

1. About Harmonies of the Gospels. Harmony, pp. 253-4.
2. Note Luke's Use of Sources. Footnote to Harmony, p. 1.
3. About Synoptic Criticism. Harmony, pp. 255-6.
4. The Authorship of the Fourth Gospel. Harmony, pp. 256-7.
5. The Jesus of History. Harmony, p. 258.
6. Distinguish the Introductions to the Gospels. Harmony, footnote, p. 1.
7. John's Use of the Term Logos. Harmony, footnote, p. 2.
8. Comparison of the two genealogies in Matthew and Luke.
   Harmony, pp. 259-62 and footnotes to p. 4.
   Broadus on Matt., pp. 1 and 2, 5-7.
9. Be able to state intelligently and in order the historical events in Harmony, §§ 4-9. Be ready to point out places on the map.
10. Sources of the Infancy Stories. Harmony, footnote, p. 5.
11. Form of the Names in Matthew's Genealogy. Broadus on Matt., p. 3.
12. Jesus and Christ.
    Broadus on Matt., pp. 2, 10. Cf. Acts 7:45; Heb. 4:8.
13. Joseph.
    Broadus on Matt., p. 8, 9, 13.
14. Mary the Mother of Jesus.
    Broadus on Matt., pp. 8-10.

15. The prophecy quoted in Matt. 1:22 f.
    Broadus on Matt., pp. 11-13.
16. The Virginity of Mary.
    Broadus on Matt., p. 13.
17. What is "the Problem of Jesus"?
    Epochs in the Life of Jesus, pp. 1-5.

LESSON II: THE BIRTH OF JESUS

Harmony, §§ 10-16.
Broadus on Matt., ch. II.
Robertson, Epochs in the Life of Jesus, pp. 8-14.
For fuller discussion, see EDERSHEIM—Life and Times, chs. VI.-VIII.; D. SMITH—In the Days of His Flesh, ch. I.

1. Give events, places, dates.
2. Probable Time of the Saviour's Birth in the Light of New Discoveries. Harmony, pp. 262-7.
3. Unconscious Influence of Augustus. Harmony, footnote, p. 9.
4. Bethlehem. See Comm. (Broadus always meant hereafter by this abbreviation) on Matt., ii., 1.
5. New Testament Psalms. Harm., p. 11.
6. Herod the King. Comm., pp. 15, 16, 18.
7. The Magi. Comm., pp. 16, 21 f.
8. The Star. Comm., ii., 2.
9. The Christ. Comm., ii., 4.
10. Chief priests and scribes. Comm., p. 18.
11. Four quotations. See Comm. on Matt., ii., 6, 15, 18, 23.
12. Slaughter of the babes. Comm. on Matt., ii., 16.
13. Sojourn in Egypt. Comm., ii., 13.
14. The return to Nazareth. Comm., p. 29.
15. The Virgin Birth of Jesus. Epochs, pp. 8-14.

SPECIAL BOOKS ON THE VIRGIN BIRTH

(Besides books on the Incarnation, which see in bibliography, and cyclopædia articles):

BENSON—The Virgin Birth of Our Lord and Saviour Jesus Christ (1904).
BOX—The Virgin Birth of Jesus (1916).
BRIGGS—The Incarnation of Our Lord (1902).
BROWN—The Gospel of the Infancy (1923).
CONRADY—Die Quellen der canonischen Kindheitsgeschichte.
GOULD, S. BARING—The Birth of Jesus (1885).
GRAUTZMACHER—The Virgin Birth (1907).
HOBEN—The Virgin Birth (1903).
KNOWLING—Our Lord's Virgin Birth (1907).
KREGHER—Die jungfraüsiche Geburt des Herrn (1900).
LOBSTEIN—The Virgin Birth of Christ (1903).
MACHEN—New Testament Account of the Birth of Jesus (Princeton Rev., 1905 and 1906).
ORR—The Virgin Birth of Christ (1901).
OUSSANI—The Virgin Birth and Modern Criticism (New York Review, 1907, pp. 313 ff.).
PEETERS—L'Évangile de l'Enfance (1914).
PRESTIGE—The Virgin Birth of Our Lord (1918).
RAMSAY—Was Christ Born at Bethlehem? (1898).
RANDOLPH—The Virgin Birth of Our Lord (1903).
RESCH—Das Kindheitsevangelium nach Matt. und Luk.
SOLTAU—The Birth of Jesus Christ (1903).
STEWART—Our Lord's Nativity and Birth (1905).
SWEET—The Birth and Infancy of Jesus Christ (1907).
TAYLOR—Historical Evidence for the Virgin Birth (1921).

OTHER BOOKS OF INTEREST

ADENEY—The Women of the New Testament.
BERNARD—The Songs of the Nativity.

Doyle—The Holy Family (1916).
Gurney—Nunc Dimittis (1895).
Huschke—Zeit der Geburt Jesu Christi (1840).
Mackinlay—The Magi (1907).
Page—New Light from Old Eclipses (1890).
Sanday—Sacred Sites of the Gospels (1903).
Thomas—Our Record of the Lord's Nativity (1900).
Upham—Wise Men from the East (1869).
Waddy-Moss—The Scene of Our Lord's Life (1902).
Wieseler—Chronological Synopsis (1877).
Zumpt—Das Geburtjahr Christi (1869).

LESSON III: THE LONG YEARS OF SILENCE

Harmony, §§ 17-19.
Comm., pp. 26-30.
Josephus, Ant., Bk. XVII., chs. viii.-xiii.
Robertson—Epochs in the Life of Jesus, pp. 6-8.
For fuller treatment, see Edersheim, chs. IX.-X.; D. Smith, ch. II.; Ragg, Plummer, or any commentary on Luke.

1. The term Judea. Comm. on Matt., ii., 22.
2. The successors of Herod the Great. Comm. on Matt.,, ii., 22; Josephus, Ant., Book XVII., chs. viii.-xiii.
   (a) Herod's last will, and way Archelaus received at Jerusalem. Comm. on Matt., and Jos., Ant., XVII., viii.
   (b) Archelaus going to Rome, followed by Salome, Antipas, and others. Ant., XVII., ix.
   (c) Meanwhile tumult reigns at Jerusalem. Ant., XVII., x.
   (d) How Cæsar decides the contest and exposes a false claimant. Ant., XVII., xi. and xii.

(e) Cæsar's advice to Archelaus, and how Archelaus took it. Ant., XVII., xiii.

3. Nazareth. Comm. on Matt., ii., 23.
4. The visit of Jesus the boy to Jerusalem. Harm., Section 18. State events, places, dates.
5. The Youth of Jesus. Comm. on Matt., p. 30 f.; Harm., footnote, p. 14.
6. The First Glimpse of Jesus. Epochs, pp. 6-8.

SPECIAL BOOKS

Brough—The Early Life of Our Lord.
Doyle—The Holy Family (1916).
Durand—The Childhood of Jesus Christ (1911).
Forbush—Boy's Life of Christ (1905).
Meyers, C.—The Boy Jesus (1908).
Monod—The Childhood of Jesus (1889).
Morgan, G. Campbell—The Hidden Years at Nazareth (1898).
Ramsay—The Education of Christ (1902).
Smith—The Holy Child Jesus.
Stapfer—Jesus Christ Before His Ministry (1896).
Stewart—Infancy and Youth of Jesus (1905).
Temple—The Boyhood Consciousness of Christ (1922).
Van Dyke—The Childhood of Jesus Christ (1905).
Wallace—Boyhood of Christ.
Waugh—The Child of Nazareth (1906).

The so-called manuscript by Notowitch, purporting to describe a visit of Jesus to India during this period, is a fraud.

LESSON IV: JOHN THE BAPTIST

Harmony, §§ 20-23.
Comm. on 3: 1-12.
Robertson—Epochs in the Life of Jesus, pp. 14 and 15.

For fuller discussion, see ROBERTSON—John the Loyal, ch. V.; EDERSHEIM—Bk. II., ch. XI., and Bk. III., ch. XXVIII.

1. Events, places, dates. Harmony, §§ 20-23.
2. Luke's Method of Dating the Event. Harmony, p. 15.
3. Gospel account of John. Harm., footnote, p. 18. Read all these references about John.
4. Early life of John. Comm. on Matt., iii., 1.
5. Wilderness of Judea. Comm. on Matt., p. 33.
6. Repent. Comm. on Matt., iii., 2.
7. Kingdom of Heaven. Comm., pp. 35 f.
8. Quotation in Matt., iii., 3. See Comm.
9. John's dress and food. Comm. on Matt., iii., 4.
10. Meaning of baptize. Comm., p. 39-41.
11. Proselyte baptism. Comm., p. 41b f.
12. Pharisees and Sadducees. Comm. on 3:7-9.
13. John's baptism and Christ's baptism. Comm. on Matt., xi., 11, cf. Josephus on John's baptism. Comm., p. 36.
14. The Jordan. Comm., p. 42 ff.
15. Baptism with water or in water—unto repentance—in the Holy Spirit and fire. Comm. on Matt. iii., 11. Note carefully exegesis from now on.
16. The Father's Sanction of the Son. Epochs, pp. 14 and 15.

SPECIAL BOOKS ON JOHN THE BAPTIST

BARDE—Jean Baptiste (1892).
BEHRENDTS—Studien über Zacharias-Apokryphen und Zacharias-Legenden (1859).
BEHRENDTS—Die h. Ueberlieferung der Zach. und Joh. Apokryphen (1904).
BERNONILLI—Johannes der Taüfer und die Urgemeinde (1918).

Blakiston—John the Baptist and His Relation to Jesus (1912).
Boissonas—De l'Attitude de Jean Baptiste.
Bornemann—Die Taufe Christi durch Johannes.
Brandt—Ein talmüdisches Zeugnis von dem Johannes (Zschr. f. Neut. Wiss., Heft 4, 1911).
Breest—Johannes der Taüfer (1881).
Breuil—Du Culte de S. Jean Baptiste.
Chenot—Jean le Baptiste.
Coleridge—Ministry of John the Baptist. Vol. I. of his Public Life of Our Lord.
Dibelius—Die urchristliche Ueberlieferung über Johannes den Taüfer (1911).
Douglas—More than a Prophet (1905).
Duncan—Life, Character, and Acts of John the Baptist (1853).
Feather—John the Baptist.
Gale—The Prophet of the Highest.
Haupt—Johannes der Taüfer (1874).
Houghton—John the Baptist (1889).
Huxtable—The Ministry of St. John the Baptist.
Innitzer—Johannes der Taüfer (1908).
Köhler—Johannes der Taüfer (1884).
Konrad—Johannes der Taüfer (1911).
Lofton—John the Baptist. A Poem (1905).
McCullough—The Peerless Prophet (1888).
Meyer, F. B.—John the Baptist (1901).
Penick—More than a Prophet (1881).
Pottgiesser—Johannes der Taüfer und Jesus Christus (1911).
Reynolds—John the Baptist (1874).
Robertson, A. T.—John the Loyal. Popular edition (1923).
Rymington—Vox Clamantis (1882).
Simpson—The Last of the Prophets.
Smith—Johannes de Dooper (1908).
Stalker—The Two Johns (1895).

On the baptismal controversy, see the ecclesiologies, Bible dictionaries, and various treatises like Broadus—Immersion Essential to Christian Baptism.

LESSON V: CHRIST'S BAPTISM AND TEMPTATION

Harmony, §§ 24 and 25.
Comm. on Matt. 3:13—4:11.
Robertson—Epochs, pp. 15-23.
For fuller discussion, see Edersheim, Bk. II., ch. XII., and Bk. III., ch. I.; D. Smith, chs. III.-IV.

1. Three lessons on the Beginnings of Our Lord's Ministry. Harmony, §§ 24-36.
2. The Year of Obscurity. Duration of this Early Ministry. Harmony, footnote, p. 19.
3. Division of this Early Ministry. Harmony, p. 19.
4. Events, places, dates in this lesson. Harmony, §§ 24-25.
5. Time of the Baptism of Jesus. Comm. on 3:13.
6. Place of baptism of Jesus. Comm. on Matt., iii., 13.
7. Design of the baptism of Jesus. Comm. on Matt., iii., 14 f.
8. From the water, and the heavenly testimony. Comm. on Matt., iii., 16 f. The Father's Sanction of the Son. Epochs, pp. 14-18.
9. The words "tempt" and "devil." How could Jesus be tempted? Why should he be? Place of temptation. Comm. on Matt. iv., 1.
10. Tempted internally, or visibly and audibly. Comm., p. 62.
11. The fasting and the ministry of angels. Comm. on Matt., iv., 2, 111.
12. Twofold meaning of each of the three recorded temptations, and our Lord's reply. Meaning of the

term Son of God in Matt., iv., 3, cf., also iv., 8. Use of Scripture by Christ and Satan. Comm. on Matt., iv., 3 f., 5-7, 8-10.

13. Different order of the three temptations in Matthew and Luke. Comm., p. 64b.
14. Progress in the three temptations according to Matthew's order. Comm., p. 71a.
15. Three principal wrong courses proposed to Jesus. Comm., p. 68b.
16. Three false views of the devil. Comm., p. 69a.
17. The Moral Issue in the Temptation. Epochs, 18-23.
18. Account of the Temptation in the Logia. Harmony, footnote, p. 20.

SPECIAL BOOKS ON THE TEMPTATION OF JESUS

BARRETT—The Temptations of Christ (1903).
BIRKS—God's Champion, Man's Example (1890).
BURY—Our Lord's Preparation for the Messiahship (1909).
DICKSON—The Temptation in the Desert.
FOXELL—The Temptation of Jesus (1920).
HICKS—Addresses on the Temptation (1903).
KNIGHT—The Temptation of Our Lord (1906).
KRUMMACHER—The Temptation of Christ.
MACLEOD—The Temptation of Our Lord.
MEYER, A.—Die Versuchung Jesu (1918).
MILL—Sermons on the Temptations (1875).
MURRAY—Studies in the Temptations of the Son of God (1916).
PAINTER—The Philosophy of Christ's Temptation (1914).
PALMER—Thoughts on Our Lord's Temptation (1901).
RAWNSLEY—Our Lord's Three Temptations (1901).
SPITTA—Die Versuchung Jesu (1907).
STEWART—The Temptations of Jesus (1903).
VAUGHAN—The Two Temptations (1872).

LESSON VI: FROM BETHANY BEYOND JORDAN TO CAPERNAUM

Harmony, §§ 26-30.
Josephus, Ant., XVIII., ch. i., 1—ch. v., 2.
Robertson—Epochs, pp. 23-33.
Westcott or any comm. on John 1:19—2:12.
For fuller discussion, see Edersheim, Bk. III., chs. II.-IV.; D. Smith, chs. V.-VI.

1. Events, places, dates in the beginning of our Lord's Ministry. Harm., §§ 26-30. Given only in John's Gospel.
2. John the Baptist's testimonies to Jesus and the four successive days. Harm., footnote, p. 23; Epochs, pp. 26-28.
3. Jesus' Testimonies to John the Baptist. Harmony, footnote, p. 23.
4. Series of First Things. Harm., second footnote, p. 23; Epochs, pp. 28-33.
5. Receiving Jesus as the Messiah. Harm., footnote, p. 24; Epochs, pp. 24 f.
6. The Johannine Presentation of Jesus. Epochs, pp. 23 f.
7. Josephus' account of
   (a) Cyrenius. Ant. XVIII., i., 1.
   (b) Judas the Galilean and his new sect. XVIII., i.
   (c) Herod Antipas and Philip. XVIII., ii., and iv., 5 and 6. Tetrarchs of what regions?
   (d) Pilate and his outrages. XVIII., iii., 1 and 2, and v., 1 and 2. Pilate was Procurator of Judea A. D. 26-36.
   (e) Jesus. XVIII., iii., 3. See War VI., v., 4. See what is Josephus' true position on the Messiah.
   (f) Aretas and his daughter's trouble with her husband, Herod Antipas, and Herodias. Who was

this Herod Philip, husband of Herodias? Ant. XVIII., v., 1. Comm. on Matt., p. 314. Note the three Herods of the New Testament who are called Herod.

(g) John the Baptist's baptism and death. Ant. XVIII., v., 2. Cf. Comm., p. 36a f.

(h) Banishment of the Jews from Rome to Sardinia. Jos., Ant., XVIII., iii., 5.

Roman Emperors during life of Christ:

Octavius reigned, with the title of Augustus, B. C. 27—A. D. 14. Tiberius, his adopted son, reigned A. D. 14-37.

Rulers in Judea:

Archelaus, Ethnarch of Judea, Samaria, and Idumea, B. C. 4—A. D. 6.

Roman Procurators from A. D. 6 to A. D. 42, when a Herod again rules Judea as King, Herod Agrippa I.

Procurators again from 44 A. D. to 70 A. D.

Procurators during life of Christ:

Coponius, A. D. 6-9.
Marcus Ambivius, A. D. 9-12.
Annius Rufus, A. D. 12-15.
Valerius Gratus, A. D. 15-26.
Pontius Pilate, A. D. 26-36.

Galilee and Perea remained under Herod Antipas (B. C. 4—A. D. 39) all through Christ's life; so did Philip (B. C. 4—A. D. 34) have all this time Trachonitis and Iturea.

High Priests during Christ's life:

Mathias, B. C. 5.
Joseph, B. C. 4.
Joasar, B. C. 4.
Eleazar, B. C. 6.
Jesus, A. D. 6.
Ananus or Annas, A. D. 6.
Ishmael, A. D. 16

Eleazar, A. D. 17.
Simon, A. D. 18.
Caiaphas, A. D. 18 until about A. D. 36.
Note frequent changes in the High Priesthood by the civil authorities. Annas and Caiaphas held office long, and they had the esteem of the people in consequence. Annas lives till after Christ's death and is called High Priest along with Caiaphas.
During Christ's ministry the rulers whose authority he feels are Tiberius, Pontius Pilate, Herod Antipas, Philip and Caiaphas (High Priest). See dictionaries and cyclopædias.

BOOKS ON THE TWO-WINE CONTROVERSY

In favor of two-wine theory—Temperance Bible Commentary; Samson, Bible Wines, with three supplements; Fowler, The Wines of the Bible.
Against the view—See Commentaries on John; Bible Dictionaries and Cyclopædias; Presbyterian Review for January, 1881; Bibliotheca Sacra for April and July, 1880; Baptist Quarterly Review for April and July, 1887.

LESSON VII: THE EARLY MINISTRY IN JUDEA AND SAMARIA

Harmony, §§ 31—36.
Josephus, War Bk., VII., vi.
Robertson, Epochs, pp. 33-40.
For fuller discussion, see Edersheim, Bk. III., chs. V.-VIII.; D. Smith, chs. VII.-VIII; Westcott or any comm. on Jo. 2:13—4:45.

1. Events, places, dates. Time of the passover. Harmony, §§ 31-36.

2. Successive scenes of Jesus' early ministry. Harm., footnote, p. 25.
3. The Cleansing of the Temple in the Synoptic Gospels. Harmony, footnote, p. 25.
4. The Issue with the Jerusalem authorities. Epochs, pp. 33-8.
5. An Interview with a Jewish scholar. Epochs, pp. 37-9.
6. Part of Jesus' ministry parallel to that of John. Harm., footnote, p. 26. Judean ministry explains the latter disciples in Judea.
7. Place of John's imprisonment. Harm., footnote, p. 27; Jos., War VII., vi.; Comm. on Matt., xiv., 3.
8. Reason for John's imprisonment. Harmony, § 34 and footnote to p. 27; Jos., Ant., XVIII., v., 2.
9. John and Jesus preaching to Samaritans. Harm., footnote, p. 27.
10. An Interview with a Samaritan Woman. Epochs, pp. 39 f.
11. Jesus regarded as the Messiah. Harm., footnote, p. 29.
12. Samaritans. Comm. on Matt., x., 5.
13. Why Jesus went to Galilee. Harm., p. 29.

SPECIAL BOOKS ON SAMARITANS AND NICODEMUS

MONTGOMERY—The Samaritans.
REID—Jesus and Nicodemus (1906).
ROTHSTEIN—Juden und Samaritaner (1908).

LESSON VIII: BEGINNING OF THE GALILEAN MINISTRY

Harmony, §§ 37-48.
Comm. on Matt. 4:12-25; 8:2-4, 14-17; 9:2-34.
ROBERTSON—Epochs, pp. 40-50.

For fuller discussion, see Edersheim, chs. IX.-XI., XIII.-XVII.; D. Smith, chs. IX.-XIV., XVII.

1. Six lessons on the Great Ministry in Galilee. See Harmony, §§ 37-71.
2. All by the Synoptic Gospels save one visit to Jerusalem by Gospel of John (ch. 5). Harmony, p. 30. Comm. on Matt., pp. 71 f.
3. Outline of the Galilean Ministry in eight divisions. Harmony, p. 30.
4. Length of the Great Galilean Ministry. Harmony, footnote, p. 30.
5. Progress of Christ's Ministry along three lines. Harmony, footnote, p. 30.
6. Events, places, dates. §§ 37-48.
7. Galilee. Comm. on Matt., iv., 12.
8. The Call to Nazareth. Epochs, pp. 40-2.
9. Capernaum. Comm. on Matt., iv., 13; Harm., footnote, p. 32; Epochs, pp. 42-5.
10. The quotation from Isaiah. Comm. on Matt. 4:14-16.
11. The call to the four fishermen. Harm., footnote, p. 33; Comm. on Matt., p. 76 f.
12. Sea of Galilee. Comm. on Matt., iv., 18.
13. The quotation in Matt., viii., 17. See Comm.
14. Great extent of our Lord's work in healing and teaching. First of the three tours of Galilee. This one by Jesus himself accompanied by the four fishermen. Comm. on Matt., iv., 23; Harm., footnote, p. 36.
15. Synagogues. Comm. on Matt., iv., 23.
16. Reasons for commanding the healed not to tell. Comm. on Matt., viii., 4; Epochs, pp. 45-50.
17. On fasting. Comm. on Matt., ix., 14-17.
18. Miracles of Jesus. Comm. on Matt., p. 80b, and footnote to Comm., p. 275.
19. Leprosy. Comm. on Matt., viii., 2.

20. Publicans. Comm. on Matt., v., 46. Publicans and Sinners. Comm. on Matt. 9:10.
21. Note Use of Parables. Harmony, § 48.

SPECIAL BOOKS

BRUCE—The Galilean Gospel (1893).
MERRILL—Galilee in the Time of Christ (1901).

LESSON IX: THE SABBATH CONTROVERSY

Harmony, §§ 49-51.
Comm. on Matt. 12:1-14.
ROBERTSON—Epochs, pp. 51-6.
For fuller discussion, see Edersheim, Bk. III., ch. XII.; D. Smith, chs. XV.-XVI.; Westcott or any comm. on John.

1. Events, places, dates. §§ 49-51.
2. The feast of John, v., 1. Harm., footnote, p. 42, and Harm., pp. 267-270.
3. Length of the Saviour's Ministry. Harm., p. 42, pp. 267-270.
4. Jerusalem Ministry in John. Harmony, footnote to p. 42.
5. Jesus accused of breaking the Sabbath, and on what grounds. Harm., §§ 49-51.
6. Growing hostility to Jesus. Harm., footnote to p. 43 and p. 45; Comm., p. 263a; Epochs, pp. 51-6.
7. State and explain the eight arguments used by Jesus in defense of his position on the Sabbath question. Harmony, §§ 49-51, and footnote to p. 45; Comm. on Matt., xii., 3-8.
8. Real position of Christ as to the Sabbath. Comm., p. 260b and 261a.
9. Situation as to the Sabbath under the New Testament

as to the change of day, its significance, and its method of observance. Comm., p. 261a.

10. Two extremes to which we are liable now. Comm., p. 266a.

BOOKS ON THE SABBATH QUESTION

CRAFTS—The Sabbath for Man (1892). Has full bibliography.
FLOODY—Scientific Basis of Sabbath and Sunday (1908).
GAMBLE—Sunday and the Sabbath (1902).
LOVE—Sabbath and Sunday.
SALMOND—The Sabbath.
TAYLOR—The Sabbatic Question (1915).
TREVELYAN—Sunday (1902).

BOOKS ON CHRIST AND THE OLD TESTAMENT

BURRELL—Teaching of Jesus concerning the Scriptures (1904).
ELLICOTT—Christus Comprobator.
GAMBLE—Christ and Criticism.
MCINTOSH—Is Christ Infallible and the Bible True? (1901).
MEAD—Christ and Criticism.
NICOLL—The Church's One Foundation; Christ and Recent Criticism (1901).
NOESGEN—Aussagen des Neuen Testaments ueber den Pentateuch.
RAE—How Jesus Handled Holy Writ (1901).
SAPHIR—Christ and the Scriptures.

LESSON X: THE SERMON ON THE MOUNT

Harmony, §§ 52-54.
Comm. on Matt. 12:15-21; 5:1—7:29.

ROBERTSON—Epochs, pp. 56-71.

For fuller discussion, see Edersheim, Bk. III., ch. XVIII.; D. Smith, chs. XVII.-XVIII., or some of the books on the Sermon on the Mount or other commentaries on Matt. and Votaw in Hastings' D. B.

1. Events, places, dates. §§ 52-54.
2. The four lists of the Twelve. Harmony, pp. 271-3; Comm., p. 213.
3. The New Organization. Epochs, pp. 56-61.
4. Reasons for holding the discourses in Matthew and Luke to be the same. Harm., footnote, p. 48, and Harm., p. 273-6. Cf. Comm. on Matt., p. 84.
5. Design of the discourse. Comm. on Matt., p. 84 f.
6. Analysis of the discourse. Harmony, § 54.
7. Relation of our Lord's mission to the preceding revelation, that he came to complete it. Comm. on Matt., v., 17.
8. Christ's conception of righteousness contrasted with that of the Scribes and Pharisees. Comm. on Matt. v., 20.
9. Explain in the light of the two previous points the six examples of Christ's teaching: Matt., v., 21-26 (murder), 27-30 (adultery), 31-32 (divorce), 33-37 (oaths), 38-42 (retaliation), 43-48 (enemies). See Comm. on Matt.
10. State the general principle of Matt., vi., 1 (righteousness), and the three applications of it in verses 2-4 (alms), 5-15 (prayer), 16-18 (fasting). See Comm. on Matt.
11. Compare the "Lord's Prayer" in Matthew and Luke (§ 105), and show what inferences we may draw from the differences in form. Comm. on Matt., p. 131 f. How far is this prayer parallel in the Jewish books? Comm. on Matt., p. 132 f. Two

divisions of the prayer. Comm. on Matt., p. 133.

12. Analyze Matt., vi., 19-34 into two parts; 19-21 (treasures), 22 f. (the eye), 24 (two masters), 25-34 (food and raiment). Comm. on Matthew.
13. Judging others. Comm. on Matt., vii., 1.
14. The Golden Rule. Comm. on Matt., vii., 12.
15. The Declaration of Principles. Epochs, pp. 61-71.

SPECIAL BOOKS ON THE LORD'S PRAYER

(Selection from the enormous literature)

ANDERSON, ROBERT—The Lord's Prayer.
BOARDMAN, GEORGE DANA—Studies in the Model Prayer (1879).
BOURDALOUE—The Lord's Prayer (1894).
CHASE, F. H.—The Lord's Prayer in the Early Church (1891).
DIBELIUS—Das Vaterunser (1903).
DODS, MARCUS—The Prayer that Teaches to Pray. New edition (1893).
ERB—The Lord's Prayer (1906).
FARRAR—The Lord's Prayer (1893).
GLADDEN—The Lord's Prayer (1881).
GORDON, S. D.—Jesus' Habits of Prayer (1904).
GORE—Prayer and the Lord's Prayer (1898).
GOULBOURN—The Lord's Prayer (1898).
HALL, NEWMAN—The Lord's Prayer. Third edition (1897).
HOWRIE—A Comment on the Lord's Prayer (1908).
JONES, J. D.—The Model Prayer. Third edition (1904).
MAURICE, F. D.—The Lord's Prayer. New edition (1893).
MCNEILE—After This Manner Pray Ye (1916).
MILLER, J. R.—The Golden Gate of Prayer (1900).
MORRISON—The Lord's Prayer and the Prayer of Our Lord (1917).

Poteat, E. M.—The Religion of the Lord's Prayer (1914).
Ruskin, John—The Lord's Prayer and the Church. Third edition (1896).
Slattery—How to Pray (1920).
Stubbs—Social Teaching of the Lord's Prayer. New edition (1900).
Van Dyke, H. J.—The Lord's Prayer (1871).
Vaughan, C. J.—The Lord's Prayer (1876).
Whyte—Lord, Teach Us to Pray (1922).

BOOKS ON THE SERMON ON THE MOUNT

(Brief selection)

Achelis—Die Bergpredigt (1875).
Augustine—The Exposition of the Sermon on the Mount and the Harmony of the Evangelists. Translated by Findlay and Salmond in 1873. Trench's translation (1869).
Bacon, B. W.—The Sermon on the Mount: Its Literary Structure (1902).
Baumgartner—Bergpredigt und Kultur der Gegenwart (1921).
Bischoff—Jesus und die Rabbinen (1905).
Blauvelt—Ultimate Ideals (1917).
Boardman, Geo. D.—Studies in the Mountain Instruction (1880).
Bossuet—The Sermon on the Mount. Translated by Capes (1900).
Bradbury—The Beatitudes (1879).
Carpenter, W. Boyd—The Great Charter of Christ (1900).
Devine—The Religion of the Beatitudes (1918).
Duncan—The Inheritors of the Kingdom (1902).
Dykes—The Beatitudes of the Kingdom. New edition (1887).

FINDLAY, J. A.—The Realism of Jesus (1922).
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FRIEDLÄNDER—The Jewish Sources of the Sermon on the Mount (1911).
GLOVER—The Beatitudes (1888).
GORE—The Sermon on the Mount. New edition (1904).
GRIFFITH-JONES—The Sermon on the Mount (1903).
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JONES, J. D.—The Way into the Kingdom (1900).
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LUTHER, MARTIN—Comm. on Sermon on the Mount. English translation (1854).
LYTTLETON—Studies in the Sermon on the Mount (1905).
MACKINTOSH—Christ and the Jewish Law (1885).
MACLAREN, A.—Message from the King (1904).
MCAFEE—The Sermon on the Mount (1910).
MOBERLEY—Fifteen Sermons on the Beatitudes. Third edition (1870).
RASHDALL—Conscience and Christ (1916).
ROBINSON—Studies in the Teaching of the Sermon on the Mount (1922).
SHEARER—The Sermon on the Mount (1906).
SCHENCK—The Ten Commandments and the Lord's Prayer (1902).
SHORTHOUSE—The Men of the Beatitudes (1904).
STALKER—The Ethic of Jesus.
STEINMEYER—Die Rede des Herrn auf dem Berge (1885).
STREKKING—Die Bergrede (1914).
STUBBS—Christ and Economics in the Light of the Sermon on the Mount (1893).
TAIT—The Charter of Christianity (1886).
THOLUCK—A Commentary on the Sermon on the Mount (1860).

VAUGHAN—Characteristics of Christ's Teaching Drawn from the Sermon on the Mount. Seventh edition (1884).

VOTAW—Sermon on the Mount. In Vol. V. of Hastings, D. B.

WEINEL—Die Bergpredigt (1920).

WESLEY, JOHN—Discourses on the Sermon on the Mount. New edition (1873).

LESSON XI: GOING TO WORK WITH THE TWELVE

Harmony, §§ 55-63.
Comm. on Matt. 8:1, 5-13; 11:2-30; 12:22-50.
ROBERTSON—Epochs, pp. 71-80.
For fuller discussion, see Edersheim, Bk. III., chs. XIX.-XXII.; D. Smith, chs. XX., XXIV.

1. Events, places, times. §§ 55-63.
2. Faith of a heathen commander. Comm. on Matt., viii., 10. Cf. also Comm., p. 177.
3. Spread of Jesus' fame and why. Harm., footnote, p. 57.
4. Despair of John the Baptist. Epochs, pp. 71-4.
5. Design of John's Message. Comm. on Matt., xi., 2 f.
6. Where was John, and where was Jesus? Harm., footnote, p. 57.
7. Relation of John's Mission to that of Jesus. Comm. on Matt., xi., 11 f.
8. Rejection of both John and Jesus. Comm. on Matt., xi., 16-19.
9. Hades. See Comm. on Matt., xi., 23, and Hell-fire, Comm., p. 103 f.
10. The Son's Relation to the Father. Epochs, pp. 74 f.
11. Jesus as the Great Teacher. Comm. on Matt., xi., 27 f.; Harmony, footnote to p. 59.

12. The woman anointing the Savior's feet. Harm., footnote to p. 60.
13. Second circuit of Galilee, taking the Twelve with him. Harm., § 60, and footnote to p. 61; Epochs, pp. 78 f.
14. The busy day. §§ 61-66. Harm., p. 61.
15. The blasphemous accusation. § 61. Comm. on Matt., xii., 23-32; Harmony, footnote to p. 61; Epochs, pp. 77-80. Note parables in § 61.
16. Claim of Jesus to be Messiah, Matt., xii., 28.
17. The sign of Jonah. Comm. on Matt., xii., 40, and footnote.
18. "This Wicked Generation." Comm. on Matt., xii., 45.
19. Mother and brethren. Comm. on Matt., xii., 46-50.

SPECIAL BOOKS ON JESUS' ALLUSION TO JONAH

CRANE—Hard Sayings of Jesus Christ. Second edition (1901).
KENNEDY—Book of Jonah.
MCGARVEY—Jesus and Jonah (1896).
TRUMBULL—Nineveh.

LESSON XII: THE FIRST GREAT GROUP OF PARABLES

Harmony, § 64.
Comm. on Matt. 13.
ROBERTSON—Epochs, pp. 80-3.
For fuller discussion, see Edersheim, Bk. III., ch. XXIII.; D. Smith, ch. XXI., or some of the books on the Parables of Jesus in the Bibliography.

1. Events, places, times. § 64. Still in the Busy Day. Note outline of events.

2. Jesus' New Style of Teaching. Epochs, pp. 80-3.
3. Meaning and various uses of the term parable. Comm. on Matt., xiii., 3.
4. Our Lord's design in employing parables. Comm. on Matt., xiii., 3.
5. Four things to be done in the interpretation of any parable. Comm. on Matt., p. 284.
6. What isolated parables have been given heretofore? Comm. on Matt., p. 285.
7. State the three leading groups of our Lord's parables. Comm. on Matt., p. 285; Harm., footnote, p. 64.
8. Mention the ten parables in this group, and divide them into five pairs. Comm. on Matt., p. 294; Harmony, footnote, p. 70.
9. Give the general aim of
   (a) The Sower. Comm. on Matt., xiii., 18-23.
   (b) The Seed Growing of Itself. Mark iv., 26-29. Any comm. on Mark.
   (c) The Tares. Comm. on Matt., p. 299 f. and p. 302.
   (d) The Net. Comm., p. 306 f.
   (e) The Mustard Seed. Comm. on Matt., xiii. 31 f.
   (f) The Leaven. Comm. on Matt., p. 297 f.
   (g) The Hidden Treasure. Comm. on Matt., p. 304 f.
   (h) The Precious Pearl. Comm. on Matt., p. 305 f.
   (i) The Lamp. Comm. on Matt. 5:15 (or Mark 4:21-Luke 8:16).
   (j) The Householder. Comm. on Matt. 13:51-53.

LESSON XIII: REMAINDER OF THE BUSY DAY AND CLOSE OF GALILEAN CAMPAIGN

Harmony, §§ 65-71.
Comm. on Matt. 8:18, 23-34; 9:1, 35; 11:1; 13:54-8; 14:1-12.

ROBERTSON—Epochs, pp. 83-9.

For full discussion, see Edersheim, Bk. III., chs. XXIV., XXV., XXVII., XXVIII.; D. Smith, chs. XXI., XXV., XXVI.

1. Events, places, times. §§ 65-71.
2. Jesus in heathen territory. Epochs, pp. 83-5.
3. The Gadarenes (Matt.), and the Gerasenes (Mark and Luke). Harm., footnote to p. 71, and Comm. on Matt., viii., 28.
4. Two demoniacs or one. Comm. on Matt., viii., 28.
5. Details by Mark in § 66 not in Matthew and Luke, illustration of Mark's vividness.
6. Devils or demons. Comm. on Matt., viii., 31.
7. Reality of the demoniacal possession. Comm. on Matt., p. 189 f.
8. Our Lord's destroying property. Comm. on Matt., p. 192.
9. Placing of § 67. Harmony, footnote to p. 74.
10. A second visit to Nazareth, § 69. Footnote to Harm., p. 77; Comm. on Matt., p. 309; Epochs, pp. 85 f.
11. Our Lord's brothers and sisters. Comm. on Matt., pp. 310-312. State the three theories, and which seems to have the best of the argument.
12. Third circuit of Galilee, sending the Twelve before him. § 70, and footnote, p. 78 of Harm.; Epochs, pp. 86-89.
13. Prayer for laborers. Comm. on Matt., ix., 37 f., and x., 1.
14. Details of the instructions to the Twelve. Comm. on Matt., x., 6 ff., 9 f., 11, 16, 19 f., 23.
15. Herod Antipas jealous of Jesus. Comm. on Matt., xiv., 2; Harmony, footnote to p. 82. Why John is in prison. Comm., p. 317; Harmony, footnote to p. 82.

16. Why Herod had not at once slain John. Comm. on Matt., xiv., 5.
17. The Dancing of Salome. Comm. on Matt., p. 318.

SPECIAL BOOKS ON DEMONOLOGY

ALEXANDER—Demoniac Possession (1902).
DAVIS—Magic, Divination, and Demonology.
NEVIUS—Demon Possession and Allied Themes (1894). Has extensive bibliography.
THOMPSON—The Devils and Evil Spirits of Babylonia (1903).

LESSON XIV: THE FIRST THREE WITHDRAWALS FROM GALILEE

Harm., §§ 72-79.
Comm. on Matt., 14:13-15:38.
ROBERTSON—Epochs, pp. 89-104.
For fuller discussion, see Edersheim, Bk. III., chs. XXIX.-XXXIII.; D. Smith, chs. XXVII.-XXXV.

1. How much of the ministry gone, and how long till the end. Harmony, p. 85 and footnote.
2. Length of this season of retirement. Time of year. Harm., p. 85 and footnote.
3. How many withdrawals and whither (Bethsaida, Tyre and Sidon, Decapolis, Cæsarea Philippi). Harm., p. 85 and footnote.
4. Out of Herod's territory, and to mountains. Harm., p. 85.
5. Five reasons for retiring from Galilee. Harm., footnote, p. 85, and Comm. on Matt., p. 322.
6. Events, places, dates, in the first three withdrawals. §§ 72-79.

7. First withdrawal to Bethsaida, § 72. What Bethsaida? Harm., footnote to p. 86. Note that the first effort to gain rest failed.
8. Feeds the multitude. Comm. on Matt., xiv., 13 f. place, 16, 19-21.
9. Effect on the multitude and on the Twelve. Comm. on Matt., p. 326.
10. Jesus and the Twelve quitting the scene. Comm. on Matt., xiv., 22-27, and second footnote on p. 327.
11. Walking on the water. Comm. on Matt., xiv., 28-31.
12. State leading thoughts of § 76.
13. The Galileans and a spiritual Messiah. Epochs, pp. 89-93.
14. The tradition of the elders, etc., § 77, comm. on Matt., xv., 2, and footnote there as to Mark's further statements.
15. Jesus' reply. Comm. on Matt., xv., 3-6, 11, 17-20; Epochs, pp. 93-97.
16. Reason for special training of the Twelve. Epochs, pp. 98-100.
17. The second retirement, § 78. Comm. on Matt., xv., 21, 24 f.; Epochs, pp. 100-102; Harmony, footnote to p. 94.
18. The third retirement, § 79. Comm. on Matt., xv., 29; Epochs, pp. 102-4; Harmony, p. 95, footnote.
19. Feeding the multitude twice. Comm. on Matt., p. 346; Harmony, p. 96, footnote.

See SPITTA—Jesus und die Heidenmission (1909).

LESSON XV: THE FOURTH RETIREMENT

Harmony, §§ 80-84.
Comm. on Matt., 15:39-16:28.
ROBERTSON—Epochs, pp. 104-111.

For fuller discussion, see Edersheim, Bk. III., chs. XXXVI., XXXVII.; D. Smith, ch. XXXI.

1. Events, places, times. §§ 80-84.
2. Magadan and Bethsaida. Harm., footnote, p. 97, and Comm. on Matt., xv., 39.
3. Renewed hostility from Jewish leaders. Harm., second footnote, p. 97; Comm. on Matt., 16:1; Epochs, pp. 104-106.
4. Sadducees and Christ. Comm., p. 347.
5. Jesus' warning about the Pharisees, Sadducees, and Herod, and the slowness of the disciples to understand. Comm. on Matt., xvi., 5-12. Union of Sadducees, Pharisees, and Herod against Jesus.
6. The withdrawal to Cæsarea Philippi. Comm. on Matt., xvi., 13.
7. Cæsarea Philippi. Comm. on Matt., p. 351 f.; Harmony, p. 98, footnote.
8. The disciples declare Jesus to be the Messiah. Harm., footnote, p. 99; comm. on Matt., xvi., 15 and 16; Epochs, pp. 107-109.
10. Jesus' reply. Comm. on Matt., xvi., 18 f., A, B, C, D; Harmony, p. 100, footnote.
11. They must not tell others he is the Messiah. Comm. on Matt., xvi., 20.
12. Jesus begins plainly to foretell his death and resurrection, § 83; comm. on Matt., xvi., 21; Epochs, pp. 109-111; cf. instances before this. § 31, §§ 48 and 62. Cf. also §§ 84, 85, 86, 88, 96, 99, 101, 108, 113, 125, 128, 130, 132, 137, 139, 140, 141, 146, 147, 148, 149, 150, 151, 152.
13. Peter rebuked. Comm. on Matt., xvi., 23.
14. Conditions of following Jesus. Comm. on Matt., xvi., 24-26.
15. Meaning of the Saviour's coming in Matt., xvi., 27 f. For books on "church," see Dargan's Ecclesiology

and Hiscox's New Directory for Baptist Churches.

LESSON XVI: THE CLOSE OF THE SEASON OF RETIREMENT

Harmony, §§ 85-95.
Comm. on Matt. 17:1—18:35; 8:19-22.
ROBERTSON—Epochs, pp. 111-119.
For fuller discussion, see Edersheim, Bk. IV., chs. I.-III.; D. Smith, XXXII., XXXIII.

1. Events, places, times. §§ 85-95.
2. Time, place and manner of the transfiguration, Harmony, § 85; and footnote to p. 102 and to p. 103; comm. on Matt., beginning of ch. xvii., and on xvii., 1-4.
3. Design of the transfiguration. Comm. on Matt., xvii., 9; Epochs, pp. 111-114.
4. Coming of Elijah before the Messiah. Comm. on Matt., 17:10-13; Harmony, p. 104, footnote.
5. The difficulty of the disciples about the demoniac boy. Comm. on Matt., xvii., 19 f.
   About fasting and verse 21. Comm. on Matt. 17:21.
6. The poll tax for the temple. Comm. on Matt., xvii., 24-27.
7. Difficulty about death of Christ. Matt., xvii., 9 and 22; Epochs, pp. 114-117.
8. The object lesson in humility. Comm. on Matt., xviii., 1-9.
9. Their angels. Comm. on Matt., xviii., 10.
10. Winning back an erring brother. Forgiveness of personal injury. Comm. on Matt., xviii., 15-25.
11. The word church in xviii., 17 f. Comm. on Matt. Cf. Matt. xvi., 18. Two uses of the word in the New Testament, as illustrated by these two passages.

12. Restraint and Stimulus. Comm. on Matt., viii., 20 f.
13. The Son of Man. Comm. on Matt., p. 185. Cf. Son of God. Comm. on Matt. 4:3. Also pp. 329 and 353.
14. Light advice from the brothers of Jesus. Epochs, 117 f.
15. Jesus facing Jerusalem. Epochs, pp. 118 f.; Harmony, p. 113, footnote.

SPECIAL BOOKS ON THE TRANSFIGURATION

BEET, W. E.—The Transfiguration. New edition (1915).
GUNSAULUS—The Transfiguration (1886).
VAUGHAN, W.—The Transfiguration of Our Lord. Second edition (1892).

LESSON XVII: THE GREAT CONFLICT IN JERUSALEM AT THE FEAST OF TABERNACLES

Harmony, §§ 96-101.
ROBERTSON—Epochs, pp. 120-125.
For fuller discussion, see Edersheim, Bk. IV., chs. VI.-X.; D. Smith, ch. XXXVII.; Robertson, The Pharisees and Jesus, ch. II; Westcott or any comm. on John 7:11—10:20.

1. Location and time of this closing ministry. Harm., p. 114.
2. John and Luke furnish exclusive account of this period till the last journey toward Jerusalem. Harmony, p. 114.
3. Time and meaning of the Feast of Tabernacles. See comm. on John or Bible Dictionary.
4. Three journeys toward Jerusalem. On the combination of Luke and John for this period, see Harm., pp. 276-279.

5. The first of these journeys toward Jerusalem. § 95, and beginning of § 96.
6. Events, places, times. §§ 96-101.
7. Attitude in Jerusalem toward Jesus before he comes. Epochs, pp. 120 f.
8. Different Groups at the Feast in John 7. Harmony, p. 114.
9. The Jerusalem Conspirators Outwitted at Home. Epochs, pp. 121-5.
10. Union of both Parties in the Sanhedrin against Jesus. Harmony, p. 115, footnote. Read also Chapter II of The Pharisees and Jesus (Robertson).
11. The story of the adulterous woman. Harm., footnote, p. 115. See Bibliography for literature on the Agrapha of Jesus.
12. Note that this entire lesson is from John. Cf. the First and Second Passovers, § 31 and § 49. John supplies our knowledge of the Jerusalem ministry of Jesus before the last passover.

LESSON XVIII: WITHDRAWAL FROM JERUSALEM INTO JUDEA AND RETURN TO FEAST OF DEDICATION.

Harmony, §§ 102-111.
Robertson—Epochs, pp. 126-128.
For fuller discussion, see Edersheim, Bk. IV., chs. XI.-XIII. Ragg, Plummer or any comm. on Luke's Gospel.

1. The Early Judean Ministry given by John. Harmony, §§ 31-33.
2. This Later Judean Ministry (given by John and Luke) is similar in many things to the Great Galilean Ministry. Harm., pp. 114, 120, 129; Epochs, pp. 126 f.

3. Time embraced in this Later Judean Ministry. Harm., p. 114.
4. Events, places, times. §§ 102-111.
5. The two Bethanys. Harm., footnote, p. 122.
6. Repetition of the model prayer. § 105, and first footnote in Harm., p. 123.
7. Repetition of the blasphemous accusation. § 106 and second footnote in Harm., p. 123.
8. Series of Discourses in § 108. Harmony, footnote to p. 126.
9. Time of the Feast of Dedication. Harmony, § 111.
10. Why Jesus in Jerusalem Now. Epochs, p. 128.

LESSON XIX: FROM BETHANY BEYOND JORDAN TO THE RAISING OF LAZARUS AT BETHANY NEAR JERUSALEM.

Harmony, §§ 112-119.
Robertson—Epochs, pp. 129-134.
For fuller discussion, see Edersheim, Bk. IV., chs. XIV., XVIII., XXI.; D. Smith, chs. XXXVIII., XXXIX; Westcott on John, Plummer on Luke or others comms. See also J. D. Jones—The Lord of Life and Death (1919).

1. Events, places, times. §§ 112-119.
2. Second Withdrawal from Jerusalem and Why. Harmony, § 112, and footnote to p. 131. Cf. the four withdrawals from Galilee. Reception in Bethany in Perea. Epochs, pp. 129-131.
3. The Later Perean Ministry Divided into a Second (§§ 112-117) and a Third (§§ 120-125) by the Raising of Lazarus at Bethany near Jerusalem (§§ 118-119). Harmony, footnote to p. 131.
4. Length of the Later Perean Ministry. Harmony, p. 131 and second footnote.

5. The Second Perean Ministry. By John and Luke. §§ 112-117. Cf. §§ 26-28 for the first Perean Ministry as given by John.
6. Length of this Second Perean Ministry. Harm., footnote, p. 131.
7. Jewish Meals. Harm., footnote, p. 133.
8. The Second Great Group of Parables. §§ 114-117.
9. The Second Journeying towards Jerusalem, and why. § 118 and footnote to p. 137. This time not through Samaria as in § 95. Special reasons for it then. But now in Perea.
10. The Sanhedrin in Desperation. Harmony, § 119. Epochs, pp. 131-133.
11. The Third Withdrawal from Jerusalem. Now to the hills around Ephraim. § 119. Jerusalem now more dangerous than Galilee had been. Not long till the last Passover, and lines closing around the Master. Epochs, p. 133 f. Cf. Jones, J. D.—The Lord of Life and Death. Exposition of John xi. (1920).

LESSON XX: THE LAST JOURNEY TO JERUSALEM

Harmony, §§ 120-127.
Comm. on Matt. 19 and 20.
Robertson—Epochs, pp. 134-137.
For fuller discussion, see Edersheim, Bk. IV., chs. XIX.-XX., XXII.-XXIV.; D. Smith, ch. XL.

1. Events, places, times. §§ 120-127.
2. The third journey toward Jerusalem. § 120. Cf. § 128a.
3. Course of this journey from Ephraim to Jerusalem. Harm., footnote, p. 139.
4. Combination of Matthew and Mark with Luke from

now on. Harm., footnote, p. 139 and 141; pp. 276-279; comm. on Matt., p. 393 f.

5. A Third Perean ministry, §§ 122-125. Given by all the Synoptists. See Harm., footnotes, pp. 141, 143 and 147.
6. Beyond Jordan or Perea. Comm. on Matt., p. 395.
7. Jesus Going to Face the Issue. Epochs, pp. 134-137.
8. "Divorce for every cause." Comm. on Matt., xix., 3. Cf. also comm. on Matt., v., 31 f.
9. "For your hardness of heart." Comm. on Matt., xix., 7-9. Cf. also comm. on Matt., v., 32. Cf. Luke xvi., 18; § 117.
10. Details in Matt., xxi., 6-8. Comm., p. 426.
11. "Little Children," and "of such." Comm. on Matt., pp. 401-404.
12. Christ's teaching about poverty. Comm. on Matt., xix., 21.
13. "Through a needle's eye." Comm. on Matt., xix., 24.
14. "In the regeneration." Comm. on Matt., xix., 28.
15. "First shall be last," and design of the following parable.
16. Text of Matt., xx., 16. Comm. on Matt., xix., 30.
17. Jesus foretelling his death and the request of James and John. Harmony, § 125; Comm. on Matt., xx.: 17-28.
18. Sketch of Jericho. Comm. on Matt., p. 420; comm. on Matt., xx., 17-28.
19. Discrepancies as to place and number healed at Jericho. Harm., footnote, p. 149, and comm. on Matt., xx., 29 f.
20. Parable of the Pounds, not same as the Parable of the Talents. Harm., § 127 and footnote, p. 150.

LESSON XXI: SUNDAY AND MONDAY OF THE LAST WEEK

Harmony, §§ 128a-130.
Comm. on Matt. 21:1-17.
Robertson—Epochs, pp. 137-140.
For fuller discussion, see Edersheim, Bk. V., chs. I.-II.; D. Smith, ch. XLI.
Westcott or other comms. on John 12.

1. Time of the Last Public Ministry. Harmony, p. 152.
2. Date of our Saviour's death. Harm., footnote, p. 152.
3. From Jericho to Bethany, time Friday, and description of Jerusalem. Comm. on Matt., pp. 422-424, and map.
4. Various visits to Bethany. Harm., second footnote, p. 152. Spends Saturday in Bethany. Reason for following Mark and not John here. Harmony, third footnote.
5. The Mount of Olives. Comm. on Matt., p. 424.
6. Events, places, times. Sunday, Monday. §§ 128a-130.
7. The Challenge to Jerusalem. Epochs, pp. 137-139; Harmony, last footnote on p. 152.
8. The prophecy in Matt., xxi., 4 f. Comm., p. 425.
9. "Upon an ass and upon a colt." Comm. on Matt., xxi., 5.
10. Details in Matt., xxi., 6-8. Comm., p. 426.
11. The Welcome in Jerusalem. Comm., p. 427.
12. Second cleansing of the temple. Comm. on Matt., xxi., 5; Harmony, footnote to p. 156.
13. Description of the temple courts. Comm., pp. 429 f.
14. "Out of the mouth of babes and sucklings." Comm. on Matt., xxi., 16.
15. The road between Jerusalem and Bethany. Comm. on Matt., p. 432 f.

16. The barren fig tree. Comm. on Matt., xxi., 19.
17. A foretaste of the struggle. Epochs, p. 139 f.
18. The Rejection of Jesus by the Jews. Harmony, footnote to p. 158.

LESSON XXII: THE LAST DAY IN CHRIST'S PUBLIC MINISTRY

Harmony, §§ 131-138.
Comm. on Matt. 21:19-23:39.
Robertson—Epochs, pp. 140-143.
For fuller discussion, see Robertson, The Pharisees and Jesus, chs. II and III; Edersheim, Bk. V., chs. III.-V.; D. Smith, chs. XLII.-XLIII.

1. Events, places, time. §§ 131-138. Details of this Tuesday. Harmony, footnote to p. 159.
2. Power of faith. Comm. on Matt., xxi., 20-22.
3. The victorious debate. Epochs, pp. 141-143.
4. The attack of the Sanhedrin. Comm. on Matt. 21:23; Harmony, footnote to p. 160.
5. The defense of Jesus. Comm. on Matt. 21:24—22:14.
6. The third group of parables. § 132. General meaning of each of these three parables. See comm. on Matt. and Harmony, second footnote to p. 160.
7. The attack of the Pharisees and the Herodians. Description of the Herodians. Comm. on Matt. 22:15-17.
8. "The Things of Cæsar and the Things of God." Comm. on Matt., xxii., 21; Harmony, footnote to p. 164.
9. Question of the Sadducees and reply of Jesus. Comm. on Matt., xxii., 30-32; Harmony, footnote to p. 165.

10. Question of the lawyer and the reply of Jesus. Comm. on Matt., xxii., 34-40.
11. Christ's final question to which they could not reply. Comm. on Matt., xxii., 43-46.
12. The authorship of Ps. 110. Comm. on Matt., p. 459 f.
13. Rabbis as successors of Moses. Comm. on Matt., p. 464.
14. Phylacteries. Comm. on Matt., xxiii., 5-7.
15. Rabbi. Comm. on Matt., xxiii., 8.
16. Proselytes. Comm. on Matt., xxiii., 15.
17. The irony of Jesus. Comm. on Matt., xxiii., 23-33; Harmony, footnote to p. 169.
18. Zacharias the son of Barachias. Comm. on Matt., xxiii., 35.
19. A mournful apostrophe to Jerusalem. Comm. on Matt., xxiii., 37-39.
20. Christ's Last Appearance in the Temple. Harmony, footnote to p. 172.

See ABBOTT—The Last Days of Jesus Christ (1918).

LESSON XXIII: FROM THE DISCOURSE ON THE MOUNT OF OLIVES TO THE LAST PASSOVER MEAL.

Harmony, §§ 139-147.
Comm. on Matt. 24:1-26:25, 31-35.
ROBERTSON—Epochs, pp. 143-149.
For fuller discussion, see Edersheim, Bk. V., chs. VI.-IX.; D. Smith, ch. XL.-IV.

1. Events, places, times. §§ 139-147. Tuesday afternoon and evening, Wednesday, Thursday, and Thursday evening.
2. The great discourse on the destruction of Jerusalem and the second coming, with outline. § 139. The transition and blending of the two topics.

Comm., p. 479 f.; Epochs, p. 143 f.; Harmony, p. 173, footnote.

3. Misleading signs. Comm. on Matt., xxiv., 4-14.
4. "Abomination of desolation," and "flee unto the mountains." Comm. on Matt., xxiv., 15 f.
5. Pella. Comm. on Matt., xxiv., 16.
6. "This generation." Comm. on Matt., xxiv., 34.
7. "Of that day and hour." Comm. on Matt., xxiv., 36.
8. Suddenness of the second coming. Comm. on Matt., xxiv., 37-51.
9. Parable of the Ten Virgins. Comm. on Matt., p. 498 f., and p. 500b f.
10. Parable of the Talents. Comm. on Matt., p. 502b f.
11. The Judgment Scene. Comm. on Matt., p. 507b.
12. Serving Christ by serving his brethren. Comm. on Matt., p. 510.
13. Eternal punishment and eternal life. Comm., p. 511-551a.
14. Jesus preparing himself for his death and his disciples for the separation. Harm., p. 173 and footnote.
15. The Supper at Bethany. Harm., footnote, p. 187 (cf. § 128a, footnote), and comm. on Matt., xxvi., 6; Epochs, p. 145 f.
16. The Sanhedrin receives unexpected help. Comm. on Matt., p. 522; Epochs, pp. 146-148.
17. Did Jesus eat the Passover? Harm., footnotes, p. 190, and pp. 279-284. Five passages in John. Cf. comm., p. 524 f.
18. Was Judas present at the Lord's Supper? Comm. on Matt., xxvi., 25; Harmony, p. 195, footnote.
19. Jesus' concern for the disciples. Comm. on Matt., xxvi., 31-35; Epochs, p. 148 f.

For literature on the eschatology of Jesus, see Bibliography.

LESSON XXIV: FROM THE LORD'S SUPPER TO THE AGONY IN THE GARDEN

Harmony, §§ 148-152.
Comm. on Matt. 26: 26-29, 30, 36-46.
Robertson—Epochs, pp. 150-154.
For fuller discussion, see Edersheim, Bk. V., chs. X.-XII.; D. Smith, chs. XLV.-XLVI; Westcott on John 14-17 or Robertson, Divinity of Christ in the Gospel of John.

1. Events, places, time. Thursday night. §§ 148—152.
2. The four narratives of the institution of the bread and wine, in two pairs. Comm. on Matt., xxvi., 26; Harmony, p. 196, footnote.
3. Blessing the loaf. Comm. on Matt., xxvi., 26.
4. The phrase "broken for you" not genuine in I. Cor. 10: 16. Comm. on Matt., p. 529.
5. Four different views of "this is my body." Comm. on Matt., p. 529 f.
6. "Blood of the covenant." Comm. on Matt., p. 530 f., and footnote.
7. Different names for the ordinance. Comm. on Matt., p. 531b.
8. The future Kingdom. Comm. on Matt., p. 532.
9. Compare the farewell discourse to the eleven in §§ 149—151 (and p. 197, footnote, and p. 198, footnotes) with the formal address to the twelve and others in § 54. Observe adaptation of each to time, place, and circumstances. Epochs, pp. 150-152.
10. Gethsemane. Comm. on Matt., p. 535b f.; Harmony, p. 201, footnote.
11. A real human soul suffering. Comm. on Matt., p. 536 f.
12. What constituted this suffering? Comm. on Matt., p. 539a.

13. "That ye enter not into temptation." Comm. on Matt., xxvi., 41.
14. "Sleep on now," and "Rise, let us be going." Comm. on Matt., xxvi., 45.
15. The struggle of Jesus with himself. Epochs, pp. 152-4.

For books on the Lord's Supper, see literature on Ecclesiology. Also David Smith's Pilgrim's Hospice (1906), and Goetz—Das Abendmahl eine Diatheke oder sein letzter Gleichniss (1920).

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PAGE—The Diary of Judas Iscariot (1912).

LESSON XXV: THE ARREST AND TRIAL OF JESUS

Harmony, §§ 153-161.
Comm. on Matt. 26:47-27:26.

ROBERTSON—Epochs, pp. 154-160.
For fuller discussion, see Edersheim, Bk. V., chs. XIII.-XIV.; D. Smith, chs. XLVII.-XLVIII.

1. Events, places, time. Friday, long before dawn and till sunrise. §§ 153-161.
2. The coming of Judas with the multitude and the soldiers. Comm. on Matt., xxvi., 47.
3. The betrayer's kiss. Comm. on Matt., xxvi., 47.
4. The character of Judas. Comm. on Matt., pp. 556b f.
5. The rashness of Peter. Comm. on Matt., pp. 541 f.
6. The surrender of Jesus. Epochs, pp. 154 f.
7. The Jewish trial in three parts. Harm., footnote, p. 209; comm. on Matt., p. 544.
8. The Roman trial in three parts. Harm., footnote, p. 216; comm. on Matt., p. 544.
9. Annas and Caiaphas. Comm. on Matt., p. 544.
10. Before Annas. Comm. on Matt., p. 544b f.
11. The Sanhedrin. Comm. on Matt., p. 546.
12. The charge against Him. Comm. on Matt., p. 547.
13. Jesus speaking on oath in a court of justice, and admitting that He is the Messiah. Comm. on Matt., p. 548b. The blasphemy charged. Legality of the High Priest's course. Comm. on Matt., p. 548b f.; Epochs, pp. 155-160.
14. The ground of conviction and the real ground against Him. Comm. on Matt., p. 549 f.
15. Peter's three denials. Harm., footnote, p. 212, and Comm. on Matt., p. 551b-3. Cf. also p. 554.
16. The decision of the Sanhedrin. Comm. on Matt., p. 555.
17. The formal stage of Jewish trial. Observe that Luke alone gives details here. Harmony, § 157 and p. 215 footnote.
18. End of Judas. Comm. on Matt., p. 556-8.
19. The prophecy in Matt., xxvii., 9.

20. Pilate. Comm. on Matt., p. 560b f. Cf. also p. 567a.
21. Reasons for our Lord's silence before the Sanhedrin and before Pilate. Comm. on Matt., p. 562a.
22. Herod Antipas sees Jesus at last. § 160.
23. About Barabbas. Comm. on Matt., p. 562b f.
24. About Pilate's Wife. Comm. on Matt., p. 563.
25. Time of the condemnation. Jo., xix., 14. Harm., footnote, p. 224, and pp. 284—287.
26. The Guilt of Pilate, of the Sanhedrin, of the Jewish People, of Judas. Harmony, p. 225, footnote.

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LESSON XXVI: THE CRUCIFIXION

Harmony, §§ 162-168.
Comm. on Matt. *27*: 27-66.
ROBERTSON—Epochs, pp. 160-8.
For fuller discussion, see Edersheim, Bk. V., ch. XV.; D. Smith, ch. XLIX.

1. Events, places, time. The four stages by hours from the start till the burial. §§ 162-168.
2. The Mockery of Jesus by the Soldiers. Harmony, § 162, and footnote to p. 226. Cf. The Mockery by the Sanhedrin, § 155.
3. Simon bearing the Cross. Comm. on Matt., xxvii., 32.
4. Place of the Crucifixion. Harm., footnote, p. 226, and comm. on Matt., xxvii., 33.
5. Wine and gall. Comm on Matt., p. 569.
6. Nature and time of the Crucifixion. Comm. on Matt., xxvii., 35.
7. The Accusation. Comm. on Matt., p. 571.
8. State the seven sayings on the Cross, at what point each one was uttered, and by whom recorded. The first three relate to others, and the last four to Christ. The first three during the first three hours, the last four during the last three hours. Three are by Luke, three are by John, one by Matthew and Mark. Probable order of the

first three, Harm., footnote, p. 228. Probable order of the last four, Harm., footnote, p. 232. Meaning of the fourth saying, Comm. on Matt., xxvii., 46.

9. The two robbers and the other revilers. Comm. on Matt., xxvii., 39-44.
10. The darkness. Comm. on Matt., xxvii., 45.
11. The veil of the temple. Comm. on Matt., xxvii., 51.
12. Raising the dead from the tombs. Comm. on Matt., xxvii., 52.
13. The shame of the Cross. Epochs, pp. 160-5.
14. Impression made on three classes of spectators. Comm. on Matt., p. 576b f.
15. Mary Magdalene. Comm. on Matt., p. 577 f.
16. Joseph of Arimathea. Comm. on Matt., p. 579 f.
17. Jesus in the Tomb. Epochs, pp. 165-8.
18. The fear of the rulers. Comm. on Matt., xxvii., 63-5.
19. Setting a watch. Comm. on Matt., xxvii., 66 (end).
20. The Women on the Sabbath. Harmony, p. 237, footnote.

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(For literature on the Atonement, see Biblical and Systematic Theology, as only a few of the mass of books on the Cross are given.)

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LESSON XXVII: THE RESURRECTION AND ASCENSION

Harmony, §§ 169-184.
Comm. on Matt., ch. 28.
Robertson—Epochs, ch. VIII.
For fuller discussion, see Edersheim, Bk. V., chs. XVI.-XVII.; D. Smith, ch. L.

1. Movements of Jesus during the Forty Days. First footnote, Harm., p. 239 and footnote.
2. Events, places, times. §§ 169-184.
3. Five narratives of the resurrection of Jesus. Comm. on Matt., p. 583.
4. How long did Jesus remain in the tomb? Harm., footnote, p. 240, and Harm., pp. 289-291.
5. Time of his resurrection. Harm., pp. 287-289, and second footnote to p. 239. Cf. Comm. on Matt., p. 583 f. In the Harm., Luke, xxiv., 1, and John, xx., 1, are parallel to Mark, xvi., 2. Then Matt., xxviii., 1, would be a visit before sundown on the Sabbath to see the sepulchre. After sundown the two Marys and Salome bought the spices (Mark, xvi., 1). Early next morning they proceeded to the tomb (Mark, xvi., 2; Luke, xxiv., 1; Jo., xx., 1). The resurrection, preceded by the earthquake (Matt., xxviii., 2), had already taken place before they came. Such is the probable order of events here.
6. The Attitude of the Disciples. Epochs, pp. 169 f.
7. The fact of the empty tomb. Epochs, pp. 170-2.
8. Five appearances on the first day, and ten in all. Harm., p. 242.
9. The ten appearances in their order. Comm. on Matt., p. 590a.
10. Men or angels, and number. Comm. on Matt., p. 585. The story of the angels. Epochs, pp. 172 f.

11. John's intuition. Epochs, pp. 173 f.
12. As to Jesus appearing first to women, and first to Mary. Comm. on Matt., p. 587; Epochs, pp. 174-177.
13. Report of the Watch. Comm. on Matt., xxviii., 11-15.
14. Unexpected light on the problem. Epochs, pp. 177-9.
15. A Conference on the situation. Epochs, pp. 179-182.
16. The Case of Thomas. Epochs, pp. 182-4.
17. By the Sea of Galilee. Epochs, pp. 184-6; Harmony, p. 247, footnote.
18. The three final commissions of Jesus. Harm., footnote, p. 246.
19. The fact that Jesus rose. Comm. on Matt., p. 588b.
20. What Jesus' Resurrection carries with it. Comm. on Matt., p. 589a.
21. Theological importance of Christ's Resurrection. Comm. on Matt., p. 589b.
22. Remarks on these appearances in general. Comm. on Matt., p. 590.
23. On a mountain in Galilee. Number present and to whom the commission was given. Harm., footnote, p. 249, and Comm. on Matt., p. 591. Worship by some, doubt by others. Epochs, pp. 186-8.
24. The commission in Matthew.
    (1) "All authority," etc. Comm., p. 592.
    (2) Christianity a missionary religion. Comm., p. 592b f.
    (3) "Disciple." Comm., p. 593.
    (4) "All the nations." Comm., p. 593 f.
    (5) Baptizing in the name. Comm., p. 594 f.
    (6) The formula for baptism and the design of baptism. Comm., p. 595 f.
    (7) The closing promise. Comm., p. 596b f.
25. The last view. Epochs, pp. 188-190.

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(A Selection)

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ANONYMOUS—Resurrectio Christi (1909).
ARCHER-SHEPHERD—Nature and Evidence of the Resurrection of Christ (1910).
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BROWN, J. B.—The Risen Christ (1890).
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FAUNCE, D. W.—Advent and Ascension (1903).
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PART III: THE ACTS AND THE EPISTLES

(PROBABLY A. D. 30 TO A. D. 90)

PART III: THE ACTS AND THE EPISTLES

(Probably A. D. 30 to A. D. 90)

The text-books used in connection with this part of the New Testament Syllabus are the American Revision of the New Testament in the Student's Chronological New Testament, Josephus, the professor's Epochs in the Life of Paul, Angus's Environment of Early Christianity, Carver's Commentary on Acts (or some other commentary), and any good commentary on the various Epistles. Specific references for further study are given in each lesson to other books like those of Ramsay, David Smith's Life and Letters of St. Paul, Conybeare and Howson's Life and Epistles of St. Paul.

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HEINRICI—Die Eigenart des Christentums (1911).
HOLTZMANN, O.—Neutest. Zeitgeschichte. 2 Aufl. (1906).
JACOBY—Das antike Mysterienwesen und das Christentum (1910).
JEREMIAS—Babylonisches im Neuen Testament (1905).
JONG—Das antike Mysterienwesen (1909).
KAUTSKY—Der Ursprung des Christentums (1908).
KEIM—Rom und das Christentum (1881).
KENNEDY—St. Paul and the Mystery-Religions (1913).
KING—Gnostics (1887).
LEGGE—Forerunners and Rivals of Christianity (1916).
LEWIS—Paganism Surviving in Christianity (1892).
LICHTENBAHN—Die Offenbarung in Gnosticismus (1902).
LOHMEYER—Christuskult und Kaiserkult (1919).
MANSEL—The Gnostic Heresies (1875).
MILLIGAN—Here and There Among the Papyri (1922).
MILLS—Our Own Religion in Ancient Persia (1913).
MOORE—Religious Thought of the Greeks and of the Romans from Homer to the Triumph of Christianity (1916).
MOULTON, J. H.—From Egyptian Rubbish Heaps (1916).
NORDEN—Agnostos Theos (1913).
OESTERLEY—The Doctrine of the Last Things (1908).
OESTERLEY—The Religion and Worship of the Synagogue. Second edition (1911).
PATTERSON—Mithraism and Christianity (1921).
PETRIE—Personal Religion in Egypt before Christianity (1909).
PFLEIDERER—Christian Origins (1906).
PRESSENSÉ—The Religions before Christ (1862).
PTHYTHIAN-ADAMS—Mithraism (1915).
REITZENSTEIN—Die hellenistischen Mysterienreligionen (1910). 2 Aufl. (1920).
REITZENSTEIN—Poimandres.

RENAN—The Influence of the Institutions, Thought, and Culture of Rome on Christianity (1880).
SCHMITZ, O.—Die Opferanschauung des spätern Judentums und die Opferaussagen des N. T. (1910).
SCOTT—The Apologetic of the N. T. (1907).
SHELDON—The Mystery Religions and Christianity (1918).
SOLTAU—Das Fortleben des Heidentums in der altchristlichen Kirche (1900).
STAERCK—Neutest. Zeitgeschichte. 2 Aufl. (1912).
SWEET—Roman Emperor Worship (1919).
SWINEY—The Esoteric Teaching of the Gnostics (1909).
TROUPE—St. Paul and the Mystery Religions.
UHLHORN—Conflict of Christianity with Heathenism (1879).
WALTON—Cult of Asklepios (1894).
WENLEY—Preparation for Christianity (1898).
WESTERMARCK—Origin and Development of the Moral Ideas. Two volumes (1906-8).
WHITTAKER—The Origins of Christianity. Second edition (1909).
WILAMOWITZ-MOELLENDORFF AND NIESE—Staat und Gesellschaft der Griechen und Römer (1910).
WISSOWA—Die Religion und Mythologie der Römer. 2 Aufl. (1912).

5. *The History of Apostolic Christianity*
(Most of the church histories have a sketch of the Apostolic age.)

ACHELIS—Das Christentum in den ersten drei Jahrhunderten (1912).
ADDIS—Christianity and the Roman Empire (1902).
ADENEY—Men of the New Testament (1915).
AYTOUN—City Centers of Early Christianity (1915).
BACON—The Founding of the Church (1909).
BARTLET—The Apostolic Age (1899).

Baur—The Apostles.
Baur, F. C.—Church History of the First Three Centuries (1879).
Bigg—The Church's Task under the Roman Empire (1905).
Blunt—Studies in Apostolic Christianity (1909).
Bruce—The Training of the Twelve.
Burkitt—Early Christianity outside of the Roman Empire.
Case—The Evolution of Early Christianity (1914).
Camus—L'œuvre des Apôtres (1905).
Clemen—Die Apostelgeschichte im Lichte der neueren Forschungen (1905).
Clemen—Religionsgeschichtliche Erklärung des N. T. (1909).
Clemen—Entwickelung der christlichen Religion innerhalb des N. T. (1908).
Cobern—New Archæological Discoveries and Their Bearing on the New Testament (1917).
Cox—The First Century of Christianity (1886).
Deane—Friends and Fellow-laborers of St. Paul (1907).
Dewick—Primitive Christian Eschatology (1912).
De Zwaan—Imperialisme van den oudchristelijken geest (1919).
Dobschutz—Christian Life in the Primitive Church (1904).
Dobschutz—Problems of the Apostolic Age (1909).
Drummond, R. J.—The Relation of the Apostolic Age to the Teaching of Christ (1900).
Ewald—Geschichte des apostolischen Zeitalters (1858).
Fairbairn—Studies in Religion and Theology. The Church: in Idea and in History (1910).
Farrar—Early Days of Christianity (1882).
Faye—Étude sur les origines des églises de l'âge apostolique (1909).
Fisher—The Beginnings of Christianity. Second edition (1911).

Fletcher—The Psychology of the New Testament.
Foakes, Jackson and Kirsopp Lake—The Beginnings of Christianity (1921—).
George—The Twelve.
Gilbert—A Short History of Christianity in the Apostolic Age (1906).
Gilbert—The First Interpreters of Jesus (1901).
Goguel—Les Chrétiennes et l'empire (1909).
Greenough—The Apostles of Our Lord (1904).
Hardy—Christianity and the Roman Government (1894).
Harnack—The Mission and Expansion of Christianity in the First Three Centuries. Two volumes (1908).
Harnack—The Constitution and Law of the Churches in the First Two Centuries. Second edition (1910).
Hatch—The Organization of the Early Christian Churches (1895).
Hausrath—History of N. T. Times: Apostles. Four volumes (1895).
Hausrath—Jesus und die neutest. Schriftsteller (1908).
Heinrici—Das Urchristentum (1902).
Henson—Apostolic Christianity (1898).
Hill—The Apostolic Age (1922).
Hoennicke—Das Judenchristen in 1. und 2. Jahrhunderten (1908).
Hort—The Christian Ecclesia (1898).
Hort—Judaistic Christianity (1898).
Jones, J. D.—The Glorious Company of the Apostles (1910).
Jungst—Die Quellen der Apostelgeschichte (1895).
Kent—The Work and Teaching of the Apostles (1916).
Kirk—The Religion of Power (1916).
Kiefl—Die Theorien des modernen Sozialismus über den Ursprung des Christentums (1915).
Lake—Landmarks of Early Christianity (1920).
Lechler—The Apostolic and Post-Apostolic Times (1886).
Lightfoot—Dissertations on the Apostolic Age (1892).

LILLEY—Four Apostles (1915).
LINDSAY—The Church and the Ministry in the Early Centuries (1902).
LUCKOCK—Footprints of the Apostles (1905).
MATHESON—Representative Men of the N. T. (1905).
MATHEWS—The Messianic Hope in the N. T. (1905).
McDANIEL—The Churches of the New Testament (1921).
McGIFFERT—A History of Christianity in the Apostolic Age. Second edition (1910).
MEYER, E.—Ursprung und Anfänge des Christentums (1921—).
MOORHOUSE—Dangers of the Apostolic Age (1903).
NEANDER—History of the Planting and Training of the Christian Church. Two volumes (1889).
NOLLOTH—The Rise of the Christian Religion (1917).
ORR—Neglected Factors in the Study of the Early Progress of Christianity (1909).
PATERSON—The Apostolic Teaching.
PIEPENBRING—Jésus et les apôtres (1911).
PFLEIDERER—Primitive Christianity (1906).
PRESSENSÉ—The Early Years of Christianity (1870).
PRESSENSÉ—The Apostolic Era.
PURVES—The Apostolic Age (1900).
RAGG—The Church of the Apostles (1909).
RALL—N. T. History (1914).
RAMSAY—The Church in the Roman Empire (1893).
RAMSAY—Pictures from the Apostolic Church (1910).
RANKIN—First Saints (1893).
RENAN—The Apostles (1898).
RENAN—Antichrist (1897).
RITSCHL—The Origin of the Early Catholic Church.
ROBERTSON, A. T.—Studies in the N. T. (1915).
ROBERTSON, A. T.—Types of Preachers in the New Testament (1922).
ROPES—The Apostolic Age in the Light of Modern Criticism (1906).

SCHAFF, P.—History of the Apostolic Church (1853).
SCHELL—Traits of the Twelve (1911).
SCOTT—The Beginnings of the Church (1914).
SELWYN—The Christian Prophets (1901).
SORLEY—Jewish Christians and Judaism (1881) .
STILL—The Jewish Christian Church. Two volumes (1912, 1922).
STALKER—Christian Psychology (1914).
VEDDER—The Dawn of Christianity (1894).
VEITCH—The First Christians (1906).
VOTAW—The Primitive Era of Christianity (1902).
WATSON—In the Apostolic Age (1902).
WEINEL—Die Stellung des Urchristentums zum staat (1908).
WEISS, J. UND R. KNOPF—Das Urchristentums (1917).
WEIZSÄCKER—The Apostolic Age of the Christian Church. Second edition. Two volumes (1899).
WELLHAUSEN, JÜLICHER, ET AL.—Geschichte der christlichen Religion. 2 Aufl. (1909).
WERNLE—The Beginnings of Christianity. Two volumes (1903-4).
WIESELER—Chronologie des apostolischen Zeitalters (1840).
See also HASTINGS—Dictionary of the Apostolic Age, besides the other Bible dictionaries.

II. SPECIAL BOOKS ON THE LIFE AND TEACHING OF PETER

(See also Commentaries on Epistles of Peter.)

BARNES—St. Peter in Rome and His Tomb on the Vatican Hill.
BIRKS—Studies in the Life and Character of St. Peter (1887).
COUARD—Simon Petrus der Apostel des Herrn.
DAVIDSON—St. Peter and His Training.
ELERT—Die Religiosität des Petrus (1911).

Fouard—St. Peter and the First Years of Christianity.
Green—The Apostle Peter (1873).
Greene—St. Peter (1909).
Grill—Der Primat des Petrus (1904).
Guignebert—La Primauté de Pierre et la Venne de Pierre à Rome (1909).
Henriott—Saint Pierre (1891).
Howson—Horae Petrinae (1883).
Lewis—Petros.
Meyer, F. B.—Peter: Fisherman, Disciple, Apostle (1920).
Reagan—The Preaching of Peter (the Beginning of Christian Apologetics) (1922).
Robinson—Simon Peter. His Life and Times.
Salmond—Life of Peter.
Scharfe—Die petrinische Strömung der neut. Literatur (1893).
Schmid—Petrus in Rom. (1879).
Seeley—The Life and Writings of St. Peter.
Southouse—The Making of Simon Peter.
Spence—Scenes from the Life of St. Peter.
Taylor—Peter the Apostle (1876).
Thomas, W. H. Griffith—The Apostle Peter. Second edition (1905).
Thompson—Life-work of Peter the Apostle.
Upham—Simon Peter Shepherd (1910).
Weiss, B.—Der petrinische Lehrbegriff (1855).

III. SPECIAL BOOKS ON THE LIFE AND TEACHING OF THE APOSTLE JOHN

(See also books on the authorship of the Fourth Gospel in Part II and commentaries on Fourth Gospel.)

Benham—St. John and His Work (1902).
Chapman, Dom—John the Presbyter and the Fourth Gospel (1911).

Culross—John Whom Jesus Loved (1878).
Fouard—Saint Jean et la fin de l'âge apostolique (1904).
Garvie—The Beloved Disciple (1922).
Gloag—Life of St. John (1891).
Hayes—John and His Writings (1917).
Krenkel—Apostel Johannes (1897).
Lias—Doctrinal System of St. John (1875).
Lowrie—The Doctrine of St. John (1895).
Lutgert—Johannes Christologie.
Matheson—St. John's Portrait of Christ (1910).
McDonald—Life and Writings of John (1877).
Niese—Das Leben des heiligen Johannes (1878).
Schwartz—Ueber den Tod der Söhne Zebedai (1904).
Scott—The Fourth Gospel: Its Theology and Purpose (1908).
Scott-Moncrieff—St. John, Apostle, Evangelist, and Prophet (1909).
Stalker—The Two St. Johns (1895).
Stevens—Johannine Theology (1894).
Titius—Die Johanneische Anschauung unter dem Gesichtspunkt der Seligkeit.
Weiss, B.—Der johanneische Lehrbegriff (1882).

IV. THE LIFE AND TEACHING OF JAMES

(See also commentaries on Epistle of James.)

Bartmann—St. Paulus und St. Jakobus.
Fitch—James the Lord's Brother.
Mayor—The Epistle of St. James. New edition (1913). Pages I.-LXV.
Meinertz—Der Jakobusbrief und sein Verfasser (1905).
Patrick—James, the Lord's Brother (1906).
Robertson—Practical and Social Aspects of Christianity. The Wisdom of James (1915). Pages 1-52.
Taylor, J. F.—The Apostle of Patience (1907).
Weiss—Der Jakobusbrief und die neuere Kritik (1904).

V. LIFE AND TEACHING OF LUKE

(See also commentaries on Gospel of Luke and on Acts.)

CADBURY—The Style and Literary Method of Luke (1920).
CARPENTER—Christianity according to St. Luke (1919).
CHASE—The Credibility of the Book of the Acts of the Apostles (1902).
HARNACK—Luke the Physician (1908).
HARNACK—The Acts of the Apostles (1909).
HARNACK—The Date of the Acts and the Synoptic Gospels (1911).
HOBART—The Medical Language of St. Luke (1882).
KLOSTERMANN—Vindicae Lucanae (1866).
MACHLACHLAN—St. Luke Evangelist and Historian (1912).
MACHLACHLAN—St. Luke: The Man and His Work (1920).
MACKINLAY—Recent Discoveries in the Writings of St. Luke (1921).
SELWYN—St. Luke the Prophet (1901).
RAMSAY—Luke the Physician (1908).
RAMSAY—Was Christ Born at Bethlehem? A Study in the Credibility of St. Luke (1899).
RAMSAY—St. Paul the Traveller and Roman Citizen. Twelfth edition (1909).
ROBERTSON, A. T.—Luke the Historian in the Light of Research (1920).

VI. LIFE AND TEACHING OF PAUL

Only additions to the extensive bibliography of Paul in the author's Epochs in the Life of Paul (1909), pp. 221-7, which please see at this point. The lists here given are simply supplementary. See also the lists of commentaries on Paul's Epistles.

1. *Life and Work*

ABBOTT, L.—The Life and Letters of Paul.
BALL—The Apostle of the Gentiles (1885).
BEVAN—St. Paul in the Light of To-day (1912).
COHU—St. Paul in the Light of Recent Research (1910).
DEISSMANN—St. Paul: A Study in Social and Religious History (1912).
DODD, C. H.—The Meaning of Paul for To-day (1921).
DRUMMOND, J.—Paul. His Life and Teachings (1912).
DRURY—The Prison Ministry of St. Paul (1910).
DUDLEY—St. Paul's Friendships and His Friends (1911).
FLETCHER—The Conversion of St. Paul (1910).
GAMBLE—St. Paul the Apostle to the Gentiles.
GARDNER—The Religious Experience of St. Paul (1911).
GARVIE—The Life and Teaching of Paul (1910).
GOODWIN—A Harmony of the Life of the Apostle Paul (1895).
HALL—Paul the Apostle.
HAUSLEITER—Paulus.
HAWEIS—The Picture of Paul (1887).
JOHNSTONE—St. Paul and His Mission to the Roman Empire (1909).
JONES—St. Paul the Orator (1910).
KNOPF—Paulus (1909).
KNOPF—Probleme der Paulus-forschung (1913).
LEES—St. Paul and His Converts.
MANEN—Paulus. Three volumes (1890-6).
MATTHEWS—Paul the Dauntless (1916).
MCNEILE—St. Paul: Life and Epistles (1920).
MEYER, F. B.—Paul a Servant of Jesus Christ.
MOE—Paulus und die evangelische Geschichte (1912).
MUNTZ—Rome, St. Paul and the Early Church (1913).
MUNZIGER—Paulus in Corinth (1902).
MYERS—Saint Paul. A Poem.

NOESGEN—D. Deissmann's Paulus für Theologen und Laien (1912).
PEABODY—The Apostle Paul and the Modern World (1923).
PLOOIJ—De Chronologie Van het Levan Van Paulus (1918).
PLUMPTRE—St. Paul in Asia Minor.
POUNDER—St. Paul and His Cities (1913).
RAMSAY—Was Paul an Epileptic? (*The Expositor,* Nov., 1913).
REDLICH—St. Paul and His Companions (1913).
ROBERTSON, J.—Scenes from the Life of St. Paul (1862).
ROBERTSON, A. T.—Epochs in the Life of Paul. Popular edition (1923).
ROBINSON—The Life of Paul (1918).
ROSSER—Paul the Preacher (1916).
RUTHERFORD—The Last Years of St. Paul (1912).
SAMUELS—Far Hence Unto the Gentiles: St. Paul in a New Light (1915).
SCHWARTZ—Paulus (1910).
SCHWEITZER—Paul and His Interpreters. A Critical History (1912).
SEELIGMÜLLER—War Paulus Epileptiker? (1910).
SMITH, D.—The Life and Letters of St. Paul (1920).
STRACHAN, R.—The Individuality of St. Paul (1916).
VISCHER—Der Apostel Paulus und sein Werk (1910).
WARNECK—Paulus im Lichte der heutigen Heiden Mission (1914).
WEBER—Die antiochenische Kollekte (1917).
WEINEL—Paulus als kirchlicher Organisator.
WEINEL—Paulus. 2 Aufl. (1915).
WERNLE—Paulus als Heidenmissionar.
WILKINSON—Paul and the Revolt Against Him (1914).
WOOD—The Life and Ministry of Paul the Apostle (1912).
WREDE—Paulus (1907).

ZAHN—Zur Lebensgeschichte des Apostels Paulus (Neue Kirchliche Zeitschrift XV.).

2. *The Epistles of Paul Treated as a Whole.* (Additional list.)

BONNET-SCHROEDER—Épîtres de Paul. Fourth edition (1912).
BRÜCKNER—Die chronologische Reihenfolge in welcher die Briefe des Neuen Testaments. Verfasst sind (1890).
BUELL—The Autographs of St. Paul (1913).
CHAMPLAIN—The Epistles of Paul (1906).
CLEMEN—Einheitlichkeit d. paul. Briefe (1894).
DRUMMOND—The Epistles of Paul the Apostle (1899).
GRAFE—Das Verhältnis der paulinischen Schriften zur sapientia Salamonis (1892).
HARTKE—Die Sammlung und die ältesten Ausgaben der Paulus briefe (1917).
HAYES—Paul and His Epistles (1915).
HEINRICI—Die Forschungen über die paulinischen Briefe (1886).
LAKE—The Earlier Epistles of St. Paul (1915).
NEIL—The Pauline Epistles (1906).
SCOTT—The Pauline Epistles (1909).
VISCHER—Die Paulusbriefe.
VOELTER—Die Composition der paulinischen Hauptbriefe (1890).
WAY—The Letters of Paul to Seven Churches and Three Friends (1906).
WEINEL—Die Echtheit der paulinischen Hauptbriefe (1920).
WEISS, B.—Present Status of the Inquiry concerning the Genuineness of Paul's Epistles (1901).
WEISS, B.—Die paulinische Briefe. 2 Aufl. (1902).

3. *The Teachings of Paul.* (See also lists for the Jesus and Paul Controversy.)
(Only additional books to those in Epochs in Life of Paul.)

ALEXANDER—Ethics of St. Paul (1910).
ALLEN—The Christology of St. Paul (1912).
ANDREWS—The Value of the Theology of St. Paul for Modern Thought.
BACON—St. Paul's Message to Religion (Constructive Quarterly, March, 1913).
BACON—Jesus and Paul (1921).
BAILEY—Does Hellenism Contribute Constituent Elements to Paul's Christology? (1905).
BARTMANN—St. Paulus und St. Jakobus.
BENZ—Die Ethik des Apostels Paulus (1912).
CARRÉ—Paul's Doctrine of Redemption (1914).
DEISSNER—Auferstehung und Pneumagedanke bei Paulus (1912).
DEISSNER—Paulus und die Mystik siner Zeit. 2 Aufl. (1921).
DIBELIUS—Die Geisterwelt im Glauben des Paulus (1909).
FOSTER—The Resurrection in Paul's Argument (1915).
GARVIE—Studies of Paul and His Gospel (1911).
GREENOUGH—The Mind of Christ in St. Paul (1909).
GRIFFITH-THOMAS—The Prayers of St. Paul.
HARFORD—The Gospel according to St. Paul (1912).
HARNACK—Ist die Rede des Paulus in Athen ein ursprunglicher Bestandteil der Apostelgeschichte? (1913).
HATCH, W. H. P.—The Pauline Idea of Faith in Its Relation to Jewish and Hellenistic Religion (1917).
HEADLAM—St. Paul and Christianity.
JUNCKER—Die Ethik des Paulus. II Hälfte (1919).
KARL—Beiträge zum Verständnis der soteriologischen Erfahrungen und Spekulationen des Apostels Paulus.

KENNEDY—St. Paul and the Mystery-Religions (1913).
KITTEL—Paulus im Talmud (1920).
LEATHES—The Witness of St. Paul to Christ (1869).
LILLEY—The Soul of St. Paul (1909).
LUNDBERG—Christus-Mystiker hos Paulus (1916).
MACHEN—The Origin of Paul's Religion (1921).
MACKINTOSH—Pragmatic Element in Paul's Teaching (Am. Journal of Theology, July, 1910).
MARTIN—St. Paul's Ethical Teaching (1917).
MEYER, A.—Jesus and Paul (1909).
MILLER—Paul's Message for To-day (1914).
MOFFATT—Paul and Paulinism (1910).
MONTEFIORE—Judaism and St. Paul (1915).
MORGAN—The Religion and Theology of St. Paul (1917).
OLCHEWSKI—Die Wurzeln der paulinischen Christologie (1909).
PECK—The Rival Philosophies of Jesus and Paul (1919).
PHILIPPI—Paulus und das Judentum (1916).
POPE—Studies in the Language of St. Paul.
POPE—The Prayers of St. Paul
PRAT—La Théologie de Saint Paul. Two volumes (1908, 1912).
RAMSAY—The Teaching of St. Paul in Terms of the Present Day (1913).
REID—Jesus the Christ and Paul the Apostle in the Light of Modern Criticism (1915).
ROBERTS—Eucken and St. Paul (Contemporary Review, Vol. 97).
ROBERTSON, A. T.—The Glory of the Ministry. Paul's Exultation in Preaching (1911). Fifth ed. (1923).
ROBERTSON, A. T.—Paul the Interpreter of Christ (1921). Second edition (1922).
ROSTRON—The Christology of St. Paul (1912).
SCHARLING—Ekklesiabagrebet hos Paulus (1917).
SCHMIDT—Der Leib Christi (1919).
SCHMOLLER—Die geschichtliche Person Jesu nach den paulinischen Schriften (Theol. Stud. und Krit. 1894).

Schweitzer—Die Mystik des Apostels Paulus (1912).
Shears—The Gospel according to St. Paul (1919).
Steinmann—Paulus und die Sklaven zu Korinth (1911).
Teichmann—Die paulinischen Vorstellungen von Auferstehung und Gericht und ihre Beziehung zur jüdischen Apokalyptik (1896).
Weiss—Paul and Jesus (1909).
Westcott, F. B.—St. Paul and Justification (1912).
Williams—A Plea for a Reconsideration of Paul's Doctrine of Justification (1912).

VII. SPECIAL BOOKS ON ACTS

1. *Discussions*

Belser—Die Ap. (1908).
Benson—Addresses on the Acts of the Apostles (1901).
Briggs—The Acts of the Risen Lord (1911).
Burton—Records and Letters of the Apostolic Age (1900).
Cadbury—Critical Studies in the Gospel of Luke and the Book of Acts (1918).
Chase—The Credibility of the Books of the Acts of the Apostles (1902).
Clark—Harmonic Arrangement of the Acts and the Epistles (1884).
Clemen—Die Apostelgeschichte im Lichte der neueren Forschungen (1905).
Foakes, Jackson and Kirsopp Lake—The Acts of the Apostles (Part I of the Beginnings of Christianity), Prolegomena. Vol. I., Jewish and Gentile Backgrounds (1921). Vol. II., Criticism (1922).
Friedrich—Das Lucas-evangelium und die Apostelgeschichte (1890).
Goguel—Introduction au Nouveau Testament, Tome III, Le Livre du Actes (1922).
Harnack—The Acts of the Apostles (1909).

HARNACK—The Date of the Acts and of the Synoptic Gospels (1911).
KENNEDY—Vital Forces of the Early Church (1920).
LEKEBUSCH—Composition und Entstehung der Apostelgeschichte.
LUCKOCK—The Footprints of the Apostles Traced by St. Luke in the Acts.
MORRISON—Acts and Epistles of Paul.
PICK—The Apocryphal Acts (1909).
PIROT—Les Actes des Apôtres et la Commission biblique (1919).
RAMSAY—St. Paul the Traveller and the Roman Citizen. Twelfth edition (1909).
ROBERTSON, A. T.—Luke the Historian in the Light of Research (1920).
SPITTA—Die Apostelgeschichte, ihre Quellen und deren geschichtlicher Werth (1891).
STIFLER—An Introduction to the Acts of the Apostles (1892).
STILL—The Jewish Christian Church. 2 vols. (1912, 1922).
VEDDER—The Dawn of Christianity (1894).
WEISS—Ueber die Asbsicht und den lit. Charakter der Ap. Gesch. (1897).
WELLHAUSEN—Kriticshe Analyse der Apostelgeschichte (1914).
WENDT—The Historical Trustworthiness of the Book of Acts (1913).
ZELLER—Contents and Origin of the Acts of the Apostles.
ZAHN—Die Urausgabe der Apostelgeschichte des Lukas (1916).

2. *Commentaries on the English Text*

Besides continuous sets like those of Bengel, Calvin, Maclaren's Expositions of Holy Scripture, Parker's People's Bible, Weiss, etc.

Abbott, Lyman—Acts of the Apostles.
Alexander—The Acts of the Apostles Explained. Two volumes (1857).
Andrews—The Acts of the Apostles. West. N. T. (1908).
Bartlet—The Acts of the Apostles. New-Century Bible (1901).
Furneaux—The Acts of the Apostles (1912).
Gilbert—The Acts of the Apostles. Bible for Home and School (1909).
Griffith-Thomas—The Acts of the Apostles. 2 Vols. (1915).
Hackett—The Acts of the Apostles. American Comm. (1882).
Lindsay—The Acts of the Apostles.
Lumby—The Acts of the Apostles.
McGarvey—New Commentary on Acts. Two volumes (1892).
Rackham—The Acts of the Apostles. Westminster Comm. (1901).
Sitterly—From Jerusalem to Rome (1915).
Still—The Acts. Two volumes (1912, 1922).
Stokes—The Acts of the Apostles. Two volumes. The Exp. Bible (1892).

3. *Commentaries on the Greek Text*

Besides the continuous sets like those by Alford, Bengel, Chrysotom, Meyer, etc.

Barde—Commentaire sur les Actes des Apôtres.
Blass—Acta Apostolorum (1895).
Burnside—The Acts of the Apostles (1916).
Camerlynck—Commentarius in Actus Apostolorum (1910).
Dentler—Die Apostelgeschichte (1912).

FOAKES-JACKSON—Vols. III. and IV. of Part I. of The Beginnings of Christianity (in preparation 1923).
GLOAG—The Acts of the Apostles. Two volumes (1870).
HOENNICKE—Die Apostelgeschichte (1914).
HOLTZMANN—Die Synoptiker und Apostelgeschichte. Hand-Commentar. 3 Aufl. (1901).
KAHLER—Die Apostelgeschichte (1903).
KNABENBAUER—Acta Apostolorum (1899).
KNOPF—Die Apostelgeschichte. 2 Aufl. (1907).
KNOWLING—The Acts of the Apostles. The Exp. Gk. Test. (1900).
LOISY—Les Actes (1921).
RENDALL—Greek Text with Notes.
PAGE—The Acts of the Apostles (1897).
PREUSCHEN—Die Apostelgeschichte. Handbuch zum N. T. (1912).
STEINMANN—Die Apostelgeschichte (1913).
WEISS, B.—Die Apostelgeschichte (1902).
WENDT—Meyer Kommentar. 9 Aufl. (1913).
ZAHN—Die Apostelgeschichte des Lukas. Kap. I.-XII. (1919).

LESSON I: BEGINNINGS OF APOSTOLIC HISTORY

(A. D. 29 or 30)

ANGUS—Environment of Early Christianity, ch. I.
Student's Chron. N. T., Introduction to Acts.
Chron. N. T., Acts 1 and 2.
Carver or any commentary on Acts.

Note in the Introduction the discussion of the date of the book, the author, the unity, the historical credibility, the purpose, the relation to the Gospel of Luke, the relation to the Epistles, the sudden close, and the detailed outline of the Acts.

For further study see
BARTLET—The Apostolic Age, pp. I.-XLIV., 1-18;

RAMSAY—St. Paul the Traveller, chs. I. and XVII.;
RAMSAY—Pictures of the Apostolic Church, chs. I.-III.;
RAMSAY—Pauline and Other Studies, ch. XII.;
SWETE—The Holy Spirit in the N. T., Part I., ch. V.

SPECIAL BOOKS ABOUT THE HOLY SPIRIT

ARNAL—La Notion de l'Esprit (1908).
ARTHUR—The Tongue of Fire (1880).
CRANE—The Teaching of Jesus about the Holy Spirit (1905).
DENIO—The Supreme Leader (1900).
DIXON AND OTHERS—Person and Ministry of the H. S. (1890).
DOWNER—Mission and Ministration of the Holy Spirit (1909).
GLÖEL—Der heilige Geist (1888).
GORDON—The Ministry of the Spirit.
GRIFFITH-THOMAS—The Holy Spirit. Second edition (1922).
GUNKEL—Die Wirkungen des heiligen Geistes (1899).
HAYES—The Gift of Tongues.
HOBART—Our Silent Partner (1908).
JOHNSON—The Holy Spirit Then and Now (1904).
KUYPER—The Work of the Holy Spirit (1902).
LECHLER—Die biblische Lehre vom heiligen Geiste (1900-4).
LEISEGANG—Der heilige Geist (1919).
NOESGEN—Der heilige Geist (1905).
REES—The Holy Spirit (1915).
SLATTERY—The Light Within. A Study of the Holy Spirit (1915).
SMEATON—The Doctrine of the Holy Spirit (1882).
SWETE—The Holy Spirit in the N. T. (1909).
SWETE—The Spirit of God in the Church (1912).
TORREY—Baptism with the Holy Spirit. Second edition (1895).

Volz—Der Geist Gottes (1910).
Walker, D.—The Gift of Tongues (1906).
Walker, W. L.—The Spirit and the Incarnation (1909).
Walpole—The Mission of the Holy Ghost (1906).
Washburn—The Holy Spirit (1918).
Weinel—Die Wirkungen des Geistes (1899).
Welldon—The Revelation of the Holy Spirit (1902).
Winstansley—The Spirit in the New Testament (1908).
Wood—The Spirit of God in Biblical Literature (1904).

LESSON II: THE YEARS OF WAITING IN JERUSALEM

(A. D. 30-34)

Angus—The Environment of Early Christianity, pp. 6-9.
Chron. N. T., Acts 3-7.
Carver or any commentary on Acts.
For further study see
Conybeare and Howson—Life and Epistles of St. Paul, Introduction, and first half of ch. I.;
Ramsay—Pictures of the Apostolic Church, chs. IV.-IX.;
Ramsay—St. Paul the Traveller, pp. 367-379;
Smith, D.—Life and Letters of St. Paul, pp. 1-16.
See also Goulbourn—The Acts of the Deacons (1866); Schumacher—Der Diakon Stephanus (1910); chapter on Stephen in Robertson, Types of Preachers in the New Testament.

LESSON III: THE YOUTH OF SAUL OF TARSUS

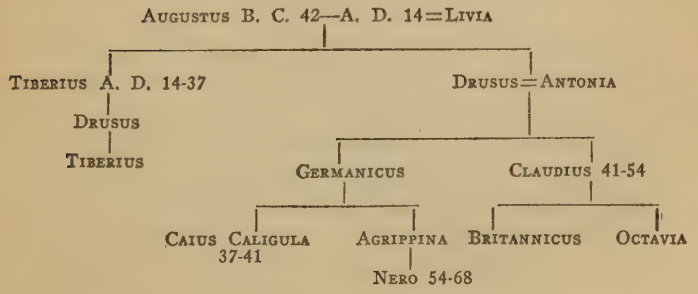
Angus—Environment, pp. 9 (bottom)-12.
Robertson—Epochs in the Life of Paul, ch. I.
For further study, see
Conybeare and Howson—Life and Epistles of St. Paul, second half of ch. I. and all of ch. II.;

RAMSAY—St. Paul the Traveller, ch. II.;
RAMSAY—Cities of St. Paul, Parts I. and II.;
SMITH—Life and Letters of St. Paul, pp. 17-33.

LESSON IV: THE SCATTERED DISCIPLES AND THE OUTSIDE WORLD

ANGUS—Environment of Early Christianity.
Chron. N. T., Acts 8.
Epochs in the Life of Paul.
Josephus' Antiquities.

1. Angus—Environment, pp. 12 (bottom) 17 (top).
2. The Scripture Narrative. Acts viii. About A. D. 34-35.
3. Historical exposition. Epochs in the Life of Paul, ch. II.
4. For Simon Magus, Candace, and Ethiopia, see some Bible dictionary.
5. Glimpse of Jewish and Roman Rulers of A. D. 30-37. Jos., Antiquities, Book XVIII., chs. vi. and vii.
   (a) Roman Emperors. Tiberius, stepson of Augustus, was Emperor A. D. 14-37. Tiberius had grandson, Tiberius, son of Drusus, now dead. Caius Caligula, who succeeded Tiberius instead of his own grandson, was grandson of another Drusus, stepson also of Augustus. The succession from Augustus to Nero can best be represented by a chart:



(b) Story of the way Caius obtained the crown.
(c) The Herods in the Acts. Herod Agrippa I. (Acts xii., 1) was son of Aristobulus, son of Herod the Great. Herod Agrippa II. (Acts xxv., 13) and his sisters, Bernice and Drusilla, were children of Herod Agrippa I.
(d) Capers of Herod Agrippa I. in Rome, and how finally he was made King of Philip's Tetrarchy.
(e) How the envy of Herodias and Herod Antipas led to the loss of his Tetrarchy and the increase of Agrippa's Kingdom.
(f) Pilate deposed from Procuratorship in A. D. 36. No successor for considerable time. Vitellius is Propraetor of Syria till 37, when Petronius succeeded him.

See further, RAMSAY—Pictures of the Apostolic Church, X.-XI.; SMITH—Paul, pp. 34-44; Cf. PIEPER—Der Simon Magus Perikope (1911); McGIFFERT—The Apostolic Age, pp. 81-101.

SPECIAL BOOKS ON THE ROMAN EMPERORS

HENDERSON—Life and Principate of Nero (1903).
PHILLIPS, STEPHEN—Nero. A Poem (1906).
TAWR—Tiberius the Tyrant.
WILLRICH—Caligula (1903).

LESSON V: SAUL'S CONVERSION

(About A. D. 35)

Environment of Early Christianity
Chron. N. T.
Epochs in the Life of Paul.

1. Environment of Early Christianity, pp. 17-21.
2. Four accounts of the Conversion of Saul.
   (a) The historical narrative. Acts ix., 1-30.
   (b) A justification of his authority as an apostle. Gal. i., 11-24.

(c) An Explanation of his change from Judaism to Christianity before a mob of his countrymen at Jerusalem. Acts xxii., 1-21.

(d) A formal defense of his life before the Roman and Jewish civil rulers. Acts xxvi., 1-23.

3. Historical exposition. Epochs in the Life of Paul, ch. III. and IV., 1-6.

See further, CONYBEARE AND HOWSON—Paul, ch. III. and Appendix II. (for chronological table); RAMSAY—Pictures of the Apostolic Church, ch. XVI.; SMITH—Paul, pp. 45-62; Robertson, Paul the Interpreter of Christ, ch. I.

SPECIAL BOOKS ON SAUL'S CONVERSION

FLETCHER—A Study of the Conversion of St. Paul (1910).

GARDNER, P.—The Religious Experience of St. Paul (1911).

LYTTLETON—Observations on Saul's Conversion (1774).

PLANQUE—La Conversion de l'Apôtre Paul (1909).

LESSON VI: THE YEARS OF TRANSITION

(A. D. 36-46)

Environment of Early Christianity.
Josephus' Antiquities.
Chron. N. T.
Epochs in the Life of Paul.

1. Environment, pp. 21-25 (top).
2. A glimpse at the outside history. Jos. Ant., XVIII., viii., and XIX., vii.-ix.
   (a) Embassy to Caius Caligula about worshiping the statue, and how Agrippa came to the rescue. Caligula Emperor, 37-41.
   (b) Agrippa rebuilding the walls of Jerusalem.

Judea was part of Agrippa's kingdom from A. D. 42-44.

(c) Ignoble death of Agrippa at Cæsarea, A. D. 44. Importance of this date and A. D. 59 or 60 (coming of Festus) in chronology of Saul's career. Cf. account in Acts xii., 18-23.

(d) Because of the youth of Agrippa II., Judea and all the kingdom (Samaria and Galilee) became a Roman province, with Cuspius Fadus as Procurator. A. D. 44.

3. Opening the door to the Gentiles. Acts ix., 31—xii., 25. Peter and Cornelius, the dispersed disciples, Barnabas, Saul, the agents in it through the Holy Spirit.
4. The historical exposition. Epochs in the Life of Paul, chs. IV. (7 and 8), V.
5. Consult any Bible dictionary about Antioch.

See further, CONYBEARE AND HOWSON—Paul, ch. IV.; RAMSAY—St. Paul the Traveller, ch. III.; SMITH—Paul, pp. 65-80; Robertson, Types of Preachers, chapter on Barnabas.

LESSON VII: THE EPISTLE OF JAMES

(A. D. 49)

1. The author. James, brother of our Lord (Gal. 1:19). See Chron. N. T. and Broadus' Comm. on Matt. xiii., 55. For later history of James see some Bible dictionary or commentary.
2. Date. Chron. N. T. Exhaustive discussion in Mayor and in my Practical and Social Aspects of Christianity, ch. I. Two theories.

(a) Before A. D. 50, and so earliest N. T. writing, unless Mark and Thess. be so (or Galatians, according to Ramsay). Time of transition. So most writers.

(b) A. D. 62 or later. So argued from dispersion,

worship in synagogue, corruptions. But these are all Jewish traits and argue other way. Early date has best ground.

3. Character of the Epistle. Chron. N. T.
4. Analysis of James. See outline in Chron. N. T.
5. Read the Epistle and also any Bible dictionary on James.
6. Environment of Early Christianity, pp. 35-40.

For further study read ROBERTSON—Practical and Social Aspects of Christianity; PATRICK—James the Lord's Brother; MAYOR—Commentary on James.

SPECIAL COMMENTARIES ON JAMES

Besides the series by one writer.

1. *On the English Text*

BROWN, CHARLES—The General Epistle of James. Second edition (1907).
CARPENTER, W. BOYD—The Wisdom of James the Just (1903).
DALE—Discourses on the Epistle of James (1895).
DEEMS—The Gospel of Common Sense.
JOHNSTONE—Lectures Exegetical and Practical on the Epistle of James. Second edition (1889).
PARRY—The General Epistle of James (1904).
PLUMMER—The General Epistle of James. The Expositor's Bible (1891).
PLUMPTRE—The General Epistle of James. Cambridge Testament for Schools (1878).
ROBERTSON, A. T.—Practical and Social Aspects of Christianity. The Wisdom of James (1915).
WINKLER—The Epistle of James. American Comm. (1895).

2. *On the Greek Text*

BELSER—Epistel des hl. Jakobus (1909).

Beyschlag—Der Brief des Jakobus. Meyer-Komm. 6 Aufl. (1898).
Camerlinck—Commentarius in epistolas catholicos (1909).
Carr—The General Epistle of James. Cambridge Gk. Testament (1896).
Dibelius—Meyer Comm. 7 Aufl. (1921).
Grafe—Die Stellung und Bedeutung des Jakobus briefes in die Entwickelung des Urchristentums (1904).
Hollmann—Der Jakobusbrief. Die Schriften d. N. T. (1907).
Hort—The Epistle of St. James, 1:1—4:7 (1909).
Huther—The Meyer Comm. (in English) (1887).
Knowling—Comm. on the Epistle of St. James. Westminster Series (1904).
Mayor—The Epistle of St. James. Third edition (1910).
Meinertz—Der Jakobus Brief und sein Verfasser (1905).
Oesterley—The Epistle of St. James. Exp. Gk. Test. (1910).
Robertson, A. T.—Practical and Social Aspects of Christianity. The Wisdom of James (1915).
Ropes—The Epistle of James. Int. and Crit. Comm. (1915).
Soden, H. von—Der brief des Jakobus. Hand Comm. (1893).
Spitta—Der Brief des Jakobus (1906).
Weiss, B.—Der Jakobusbrief und die neuere Kritik (1904).
Windisch—Handbuch zum N. T. (1911).

LESSON VIII: PAUL'S FIRST MISSIONARY JOURNEY

(A. D. 48 to 49)

1. Environment of Early Christianity, pp. 25-29.
2. The Scripture narrative. Acts, chs. xiii. and xiv.

3. The historical and geographical exposition. Epochs in the Life of Paul, ch. VI. For Cyprus, Pamphylia, Pisidia, Lycaonia, see Bible dictionary. Trace on map.

For further study, see CONYBEARE AND HOWSON—Chs. V. and VI.; RAMSAY—St. Paul the Traveller, ch. IV.-VI.; SMITH—Paul, pp. 81-106; ROBERTSON, Making Good in the Ministry (Sketch of John Mark).

LESSON IX: THE CONFERENCE AT JERUSALEM

(A. D. 49)

A great Crisis in Christianity. Shall the Jewish Ceremonial law be imposed upon the Gentiles?

1. Environment, pp. 30-35 (top).
2. The Scripture narrative. Acts xv., 1-35; Gal., chap. ii.
   (a) The disturbances at Antioch by the Judaizers from Jerusalem, and the appeal to Jerusalem. Acts xv., 1-3.
   (b) First public meeting at Jerusalem. Acts xv., 4, 5.
   (c) Private interview with leading brethren. Gal. ii., 1-10.
   (d) The second public meeting. Acts xv., 6-29.
   (e) The reception of the decision at Antioch. Acts xv., 30-35.
   (f) Peter's subsequent conduct at Antioch. Gal. ii., 11-21.
3. The historical exposition. Epochs in the Life of Paul, ch. VII.
4. Consult any Bible dictionary for geographical points and map also.

For further study, see CONYBEARE AND HOWSON—Ch. VII.; RAMSAY—St. Paul the Traveller, ch. VII.;

RAMSAY—Church in the Roman Empire, chs. II.-III.; SMITH—Paul, pp. 107-115; chapter on Paul's Ecclesiastical Independence in ROBERTSON, Paul the Interpreter of Christ.

LESSON X: FROM ANTIOCH TO TROAS

(A. D. 49)

1. Environment of Early Christianity, pp. 41-46.
2. First of Five Lessons on the Second Mission Tour of Paul. A. D. 49-53.
3. Scripture narrative. Chron. N. T., Acts 15:36—16:10.
4. Historical Exposition. Robertson, Epochs in the Life of Paul, pp. 138-148.
5. Consult any Bible dictionary for Galatia.

For further study, see CONYBEARE AND HOWSON—Ch. VIII.; RAMSAY—St. Paul the Traveller, pp. 194-205; RAMSAY—Church in the Roman Empire, ch. IV.; SMITH—Paul, pp. 116-126.

LESSON XI: PAUL AT PHILIPPI, THESSALONICA, AND BERŒA

(A. D. 49 or 50)

1. Environment of Early Christianity, pp. 46-51.
2. Scripture narrative. Chron. N. T., Acts 16:11—17:15; 1 Thess. 1-3.
3. Historical Exposition. Epochs in the Life of Paul, pp. 148-157.
4. Consult any Bible dictionary for Philippi, Thessalonica, Berœa.

For further study, see CONYBEARE AND HOWSON—Ch. IX.; RAMSAY—St. Paul the Traveller, pp. 205-236; SMITH—Paul, pp. 126-142.

Cf. Wace and Thompson — Prehistoric Thessaly (1912).

LESSON XII: PAUL AT ATHENS

(A. D. 49 or 50)

1. Environment, pp. 51-55.
2. Scripture Narrative. Chron. N. T., Acts 17:16-34.
3. Historical Exposition. Epochs in the Life of Paul, pp. 157-162.
4. Consult any Bible Dictionary for Athens.

For further study, see CONYBEARE AND HOWSON—Ch. X.; RAMSAY—St. Paul the Traveller, pp. 237-252; SMITH—Paul, pp. 142-149; chapter on Paul in the Center of Greek Culture in ROBERTSON, Paul the Interpreter of Christ.

SPECIAL BOOKS ON ATHENS

ALEXANDER—St. Paul at Athens (1865).
D'OOGE—The Acropolis (1909).
FERGUSON—Hellenistic Athens (1911).
HARNACK—Ist die Rede des Paulus in Athen ein Ursprunglicher Bestandtheil der Apostelgeschichte? (1913).
MACDUFF—St. Paul at Athens (1887).
SHAKESPEARE, CHAS.—St. Paul in Athens (1878).
TUCKER—Life in Ancient Athens (1906).

On Stoic and Epicurean philosophy, see previous bibliography.

LESSON XIII: PAUL AT CORINTH

(A. D. 50-52)

1. Environment, pp. 55-60.
2. Scripture Narrative. Chron. N. T., Acts 18:1-17; I Cor. 1-3.

3. Historical Exposition. Epochs in the Life of Paul, pp. 162-166.
4. Consult any Bible dictionary for Corinth.

For further study, see CONYBEARE AND HOWSON—Ch. XII.; RAMSAY—St. Paul the Traveller, pp. 253-261; SMITH—Paul, pp. 149-152, 185-188.

Cf. MUNZIGER—Paulus in Corinth (1908).

LESSON XIV: THE THESSALONIAN LETTERS AND RETURN TO ANTIOCH

(A. D. 50 or 51)

1. The Four Groups of Paul's Epistles. Chron. N. T.; Epochs in the Life of Paul, pp. 166-167.
2. A Sketch of Paul. Chron. N. T.
3. Introduction to and outline of 1 Thessalonians. Chron. N. T.
4. Read 1 Thessalonians.
5. Introduction to and outline of 2 Thessalonians. Chron. N. T.
6. Read 2 Thessalonians.
7. Occasion of these two Epistles. Epochs in the Life of Paul, pp. 167-171.
8. Return to Antioch via Jerusalem. Acts 18:18-22; Epochs in the Life of Paul, pp. 171-172.
9. Environment of Early Christianity, pp. 60-63.

For further study, see CONYBEARE AND HOWSON—Ch. XI. and end of ch. XII.; RAMSAY—St. Paul the Traveller, pp. 262-266; MILLIGAN, FRAME OR DENNEY—On 1 and 2 Thessalonians; SMITH—Paul, pp. 152-185.

SPECIAL COMMENTARIES ON 1 AND 2 THESSALONIANS

Besides the series by the same men.

1. *On the English Text*

ADENEY—New-Century Bible (1907).
BUCKLAND—Comm. on 2 Thess. (1908).

Bullinger—Thess. Epistles (1901).
Cowles—Shorter Epistles of Paul (1879).
Denney—Exp. Bible (1892).
Findlay—Cambridge Bible for Schools and Colleges (1891).
Garrod—Analysis with Notes (1899).
Hutchinson—Lectures on 1 and 2 Thess. (1883).
Lattey—The Epistles to the Thessalonians (1913).
Lillie—Lectures on Thess. (1860).
Mackintosh, R.—In Westminster N. T. (1909).
Sadler—Eps. of Paul to the Col., Thess., and Tim. (1890).
Stevens—Eps. to the Thess. Am. Comm. (1887).

2. *On the Greek Text*

Askwith—An Introduction to the Thessalonian Epistles (1902).
Bornemann—In Meyer Comm. (1884).
Eadie—A Comm. on the Greek Text of Paul to the Thess. (1877).
Dibelius—Lietzmann's Handbuch (1911).
Dobschütz—Meyer Komm. (1909).
Ellicott—Comms. Critical and Grammatical (1884).
Findlay—The Epistles of Paul to the Thess. Camb. Gk. Test. (1904).
Frame—A Crit. and Exeg. Comm. on the Eps. of St. Paul to the Thess. Int. Crit. Comm. (1912).
Gutjahr—Die zwei Briefe an die Thess. und der Brief an die Galater (1913).
Harnack—Das Problem des zweiten Thessalonicherbriefs (1910).
Holtzmann, H. J.—1 Thess. (1911).
Knabenbauer—Comm. in epistolas ad Thessalonicenses (1913).
Jowett—Eps. of St. Paul to the Thess.
Lightfoot—Notes on Eps. of Paul (1895).

Mayer—Die Thessalonicherbriefe (1908).
Milligan—St. Paul's Eps. to the Thess. (1908).
Moffatt—St. Paul's Eps. to the Thess. Exp. Gk. Test. (1910).
Plummer—First Thessalonians (1918); Second Thessalonians (1918).
Schmidt—Comm. on 1 Thess. (1885).
Schmiedel—Holtzmann's Hand-Komm. 2 Aufl. (1892).
Toussaint—Lettres aux Thess., aux Galates, aux Corinthiens (1909).
Wohlenberg—Zahn Komm. 2 Aufl. (1908).
Wosté—Comm. in Epistolas ad Thess. (1917).
Wrede—Die Echtheit des zweiten Thess. (1903).

LESSON XV: PAUL AT EPHESUS

(52-55 or 56)

1. Third Mission Tour of Paul, A. D. 52-56 or 57.
2. The Statesmanship of Paul. Epochs in the Life of Paul, pp. 173-178.
3. Scripture Narrative. Chron. N. T., Acts 18:23—19:20.
4. Historical exposition. Epochs in the Life of Paul, pp. 178-183.
5. Any Bible dictionary for Ephesus.
6. Environment of Early Christianity, pp. 63-67.

For further study, see Conybeare and Howson—Ch. XIV.; Ramsay—St. Paul the Traveller, pp. 267-273; Ramsay—Pauline and Other Studies, III., VIII.; Ramsay—Church in the Roman Empire, chs. V.-VII.; Smith—Paul, pp. 188-192, 221-234.

Cf. Wood—Discoveries in Ephesus (1877); Wynne—Apollos (1910); chapter on Apollos in Robertson's Types of Preachers in the New Testament.

LESSON XVI: FIRST CORINTHIANS 1-7

(A. D. 55 or 56)

1. Second Group of Paul's Epistles. Chron. N. T.
2. The date of 1 Corinthians and how shown. Chron. N. T.
3. Place of writing and how known. Chron. N. T.
4. Occasion of the Epistle. Chron. N. T.; Epochs in the Life of Paul, pp. 186-189.
5. Purpose of the Epistle. Epochs in the Life of Paul, p. 189.
6. Outline and contents. Chron. N. T.; Epochs in the Life of Paul, pp. 189 f.
7. Style and character. Epochs in the Life of Paul, pp. 190 f.
8. Treatment of Timothy and Titus at Corinth. Epochs in the Life of Paul, pp. 191-193.
9. Environment of Early Christianity, pp. 68-73.

For further study, see CONYBEARE AND HOWSON—Ch. XV.; RAMSAY—St. Paul the Traveller, pp. 273-277; SMITH—Paul, pp. 234-268.

SPECIAL COMMENTARIES ON 1 CORINTHIANS

Besides continuous commentaries

1. *On the English Text*

BEET—First and Second Cor. Second edition (1884).
DODS—Exp. Bible (1889).
EVANS—Speaker's Comm. (1881).
GOULD—Am. Comm. (1887).
KAY—Cor. Epistles (1887).
MASSIE—Corinthians. New-Century Bible.
MCFADYEN—Eps. to the Cors. (1911).

Parry—Cambridge Bible for Schools (1916).
Ramsay—Historical Comm. (The Expositor, sixth series).
Rendall—The Epistles of St. Paul to the Cors. Date and Composition (1909).
Riggs and Reed—Epistles to the Corinthians (1922).
Robertson, F. W.—Expository Sermons on 1 and 2 Cors. (1870).
Walker, D.—Letters of St. Paul to the Corinthians (1909).
Walker—Reader's Comm.

2. On the Greek Text

Bachmann—Zahn Komm. (1910).
Bousset—Schriften d. N. T. (1906).
Edwards—First Cor. (1885).
Ellicott—Crit. and Grammatical Comm. (1887).
Findlay—Exp. Gk. Test. (1900).
Godet—Two volumes (1886-7).
Goudge—West. Comm.
Heinrici—Das erste Sendschreiben (1880).
Kühl—1 Kor. (1905).
Lietzmann—1 and 2 Kor. Handbuch (1907).
Lias—Camb. Gk. Test. (1879).
Lightfoot—Notes on 1-7 (1895).
Parry—Cambridge Greek Testament (1910).
Robertson-Plummer—Int. Crit. (1911).
Schaefer—Erklärung der Briefe Pauli an die Korinther (1903).
Schmiedel—Hand-Comm. (1892).
Stanley—Eps. to the Cors. (1882).
Weiss, J.—Meyer Komm. 9 Aufl. (1910).

Cf. Lütgert—Freihertspredigt und Schwarmgeister in Korinth (1908); Mosimann—Das Zungreden (1911); Rohr—Paulus und die Gemeinde von Korinth; Steinmann—Paulus und die Sklaven zu Korinth (1911).

LESSON XVII: 1 CORINTHIANS 8-16

Environment of Early Christianity, pp. 73-78.
For further study, see CONYBEARE AND HOWSON—Ch. XIII.; SMITH—Paul, pp. 269-322.

LESSON XVIII: FROM EPHESUS TO MACEDONIA AND 2 CORINTHIANS 1-7

(A. D. 55 or 56)

1. The plans of Paul. Acts 19:21 f; Epochs in the Life of Paul, p. 183 f.
2. The riot in Ephesus. Acts 19:23-41; Epochs in the Life of Paul, pp. 184-186.
3. The suspense in Troas. Epochs in the Life of Paul, p. 195.
4. The rebound in Macedonia. Acts 20:1; 2 Cor. 1-7; Epochs in the Life of Paul, pp. 194-198.
5. Date of 2 Corinthians. Chron. N. T.
6. Unity of the Epistle. Chron. N. T.; Epochs in the Life of Paul, p. 197 f.
7. Purpose of the Epistle. Chron. N. T.; Epochs in the Life of Paul, p. 197 f.
8. Outline of the Epistle. Chron. N. T.
9. Environment of Early Christianity, pp. 78-83 (top).

For further study, see CONYBEARE AND HOWSON—Ch. XVI.; RAMSAY—St. Paul the Traveller, pp. 277-282; SMITH—Paul, pp. 322-327, 341-370.

SPECIAL COMMENTARIES ON 2 CORINTHIANS ALONE

Besides the continuous books and those on both 1 and 2 Cors.

1. *On the English Text*

DENNEY—Exp. Bible (1894).
FARRAR—Pulpit Comm. (1883).
GOUDGE—Mind of St. Paul in 2 Cor. (1911).
KENNEDY, J. H.—The Second and Third Letters of St. Paul to the Corinthians (1900).
PLUMPTRE—Ellicott Comm.
ROBERTSON, A. T.—The Glory of the Ministry. Exposition of 2 Cor. 2:12—6:10.
WAITE—Speaker's Comm. (1881).
WARMAN—Reader's Comm.

2. *On the Greek Text*

BACHMANN—Der zweite Brief des Paulus an die Korinther. Zahn Komm. (1909).
BARDE—Étude sur la épître aux Cor. (1906).
BELSER—Der zweite Brief des Apostels Paulus an die Korinther (1910).
BERNARD—Exp. Gk. Test. (1910).
CORNELY—Commentarium (1907).
GODET—La seconde épître aux Corinthiens (1914).
HEINRICI—Meyer Komm. 8 Aufl. (1900).
HEINRICI—Das zweite Sendschreiben des Ap. Paulus an die Kor. (1887).
ISAACS—Second Epistle to the Corinthians (1921).
LIETZMANN—Handbuch (1907).
MENZIES—The Second Epistle to the Corinthians (1912).
PARRY—Cambridge Greek Testament (1916).
PLUMMER—Int. Crit. Comm. (1915).

LESSON XIX: 2 CORINTHIANS 8-13

(A. D. 55 or 56)

1. Scripture lesson. 2 Cor. 8-13.
2. Spirit of Paul in these chapters. Epochs in the Life of Paul, p. 198 f.

3. Journeying toward Greece via Illyricum. Acts 20:2; Rom. 15:19.
4. The Triumph in Corinth. Epochs in the Life of Paul, p. 200.
5. Environment of Early Christianity, pp. 83-89.

For further study, see CONYBEARE AND HOWSON—Ch. XVII.; RAMSAY—Church in the Roman Empire, ch. XIII.; SMITH—Paul, pp. 327-345, 367-371; Paul as Church Architect in Corinth (Robertson, Paul the Interpreter of Christ).

LESSON XX: EPISTLE TO THE GALATIANS

(Probably A. D. 55 or 56)

1. Date. Chron. N. T.; Epochs in the Life of Paul, pp. 201-203.
2. North or South Galatia. Chron. N. T.; Epochs in the Life of Paul, p. 201 f.
3. Occasion for Writing the Epistle. Chron. N. T.; Epochs in the Life of Paul, p. 203 f.
4. Character of the Epistle. Chron. N. T.; Epochs in the Life of Paul, p. 204 f.
5. Outline. Chron. N. T.
6. Environment of Early Christianity, pp. 89-93.

For further study, see CONYBEARE AND HOWSON—Ch. XVIII.; RAMSAY—Church in the Roman Empire, ch. VI.; SMITH—Paul, pp. 193-221.

SPECIAL COMMENTARIES ON GALATIANS

Besides continuous works

1. *On the English Text*

ADENEY—New-Century Bible.
ASKWITH—Destination and Date of Galatians.

Bacon—Bible for Home and School (1909).
Beet—Ep. to the Gal. (1885).
Emmet—St. Paul's Ep. to the Gal. The Reader's Comm. (1912).
Findlay—Expositor's Bible (1888).
Gibbon—Ep. to the Gal.
Girdlestone—Devotional Comm.
Hovey—Am. Comm. (1887).
Macgregor—Christian Freedom (1914).
Round—Date of St. Paul's Ep. to the Galatians (1907).
Sanday—Ellicott's Comm. (1879).
Stevens—Expository lectures (1894).
Watkins—St. Paul's Fight for Galatians (1914).
Wood—Studies in St. Paul's Ep. to the Gal. (1887).

2. *On the Greek Text*

Bousset—Die Schriften d. N. T. (1907).
Burton—Int. and Crit. Comm. (1920).
Ellicott—Ep. to the Gal. New edition (1884).
Lagrange—Saint Paul, épître aux Galates (1918).
Lietzmann—Handbuch (1910).
Lightfoot—St. Paul's Ep. to the Gal. Eleventh edition (1905).
Lipsius—Hand-Comm. (1902).
Loisy—L'épître aux Galates (1916).
Luther, Martin—Latin Original in 1519, English tr. in 1575.
Ramsay—Hist. Comm. (1900).
Rendall—Exp. Gk. Test. (1903).
Sieffert—Meyer Komm. 9 Aufl. (1899).
Steinmann—Die Leserkreise des Galaterbriefs (1908).
Steinmann—Die Abfassungszeit des Galaterbriefs (1906).
Weber—Der Galaterbrief aus sich selbst geschichtlich erklärt.
Westcott, F. B.—St. Paul and Justification (1913).
Zahn—Zahn Komm. 2 Aufl. (1907).

LESSON XXI: ROMANS 1-8

(A. D. 56 or 57)

1. Date and place of writing. Chron. N. T.; Epochs in the Life of Paul, p. 205 f.
2. The amanuensis and the bearer of the letter. Chron. N. T.
3. Plans of Paul and reason for writing. Chron. N. T.; Epochs in the Life of Paul, pp. 206-210.
4. Character of the church in Rome. Chron. N. T.; Epochs in the Life of Paul, p. 206 f.
5. Character of the Epistle. Chron. N. T.; Epochs in the Life of Paul, pp. 210-212.
6. Outline. Chron. N. T.
7. Environment of Early Christianity, pp. 93-98.

For further study, see CONYBEARE AND HOWSON—Ch. XIX.; any Bible dictionary on Romans or introduction to a commentary; SMITH—Paul, pp. 374-424.

SPECIAL COMMENTARIES ON ROMANS

Besides continuous books

1. *On the English Text*

BEET—Ninth edition (1901).
BROWN, D.—Analytical exposition (1860).
CHALMERS—Expository discourses.
GARVIE—New-Century Bible (1901).
GIFFORD—Speaker's Comm. (1881).
GORE—A Practical Expos. of Romans.
GREY—Reader's Comm. (1910).
GRIFFITH-THOMAS—3 vols. (1913).
HODGE, CHARLES—Theol. expos. (1856).
HORT—Romans and Ephesians. Intr. (1895).
LIDDON—Explanatory Analysis (1893).

Moule—Cambridge Bible (1879).
Moule—Expos. Bible (1893).
Stifler—Exposition (1897).
Williams—An Exposition.

2. *On the Greek Text*

Barth—Der Römerbrief (1919).
Denney—Exp. Gk. Test. (1901).
Feine—Der Römerbrief (1903).
Godet—Translation (1883).
Jowett—Third edition (1894).
Jülicher—Schriften d. N. T. 2 Aufl. (1907).
Kuehl—Der Brief des Paulus an die Römer (1913).
Lagrange—L'épître aux Romains (1916).
Lightfoot—Notes on 1-7 (1895).
Lipsius—Hand-Comm. 2 Aufl. (1893).
Lietzmann—Handbuch (1906). 2 Aufl. (1919).
Luetgert—Der Römerbrief als historisches Problem (1913).
Pallis—Comm. (1920).
Parry—The Epistle of Paul to the Romans (1912).
Richter—Kritisch-polemische Untersuchungen über den Römerbrief (1908).
Sanday and Headlam—Int. Crit. Comm. Fifth edition (1905).
Shedd—Comm. on Rom. (1893).
Spitta—Untersuchungen, etc. (1901).
Toussaint—L'épître aux Romains (1913).
Vaughan—Seventh edition (1890).
Von Manen—Die Unechtheit des röm. Briefs (1906).
Weiss, B.—Meyer Komm. 9 Aufl. (1899).
Westcott, F. B.—St. Paul and Justification (1913).
Zahn—Zahn Komm. (1910).

LESSON XXII: ROMANS 9-16

Environment of Early Christianity, pp. 98-101.

For further study, see commentaries on Romans; SMITH—Paul, pp. 425-456.

LESSON XXIII: THE LAST JOURNEY TO JERUSALEM

(Spring of 56 or 57)

1. Scripture Narrative. Acts 20:3-21:16.
2. The gathering storm at Jerusalem. Epochs in the Life of Paul, pp. 213-219.
3. Environment of Early Christianity, pp. 101-108.

For further study, see CONYBEARE AND HOWSON—Ch. XX.; RAMSAY—St. Paul the Traveller, pp. 286-303; SMITH—Paul, pp. 456-467.

LESSON XXIV: PAUL AT JERUSALEM THE LAST TIME

(Pentecost of 56 or 57)

1. Scripture narrative. Acts 21:17-23:35.
2. Historical exposition. Epochs in the Life of Paul, pp. 220-240.
3. Environment of Early Christianity, pp. 108-111.

For further study, see CONYBEARE AND HOWSON—Ch. XXI.; RAMSAY—St. Paul the Traveller, pp. 303-313; SMITH—Paul, pp. 467-479.

LESSON XXV: PAUL A PRISONER AT CÆSAREA

(56-8 or 57-9)

1. Paul before Felix. Acts 24; Epochs in the Life of Paul, pp. 240-6.
2. Paul before Festus. Acts 25:1-12; Epochs in the Life of Paul, pp. 246-9.
3. Paul before Agrippa. Acts 25:13—26:32; Epochs in the Life of Paul, pp. 249-253.
4. Environment of Early Christianity, pp. 111-117.

For further study, see CONYBEARE AND HOWSON—Ch. XXII.; RAMSAY—Pictures of the Apostolic Church, chs. XLII.-XLIV.; SMITH—Paul, pp. 480-489.

LESSON XXVI: PAUL'S VOYAGE TO ROME

(Autumn of 58 or 59 to spring of 59 or 60)

1. Cæsarea to Myra. Acts 27:1-5; Epochs in the Life of Paul, pp. 256 f.
2. Myra to Fair Havens. Acts 27:6-8; Epochs in Life of Paul, p. 257.
3. Fair Havens to Melita. Acts 27:9-44; Epochs in the Life of Paul, pp. 258-264.
4. The Winter in Melita. Acts 28:1-10; Epochs in the Life of Paul, pp. 264 f.
5. Melita to Rome. Acts 28:11-16; Epochs in the Life of Paul, pp. 265-8.
6. Environment of Early Christianity, pp. 118-123.

For further study, see CONYBEARE AND HOWSON—Ch. XXIII.; RAMSAY—St. Paul the Traveller, Ch. XIV.; SMITH—Paul, pp. 490-501; chapter on Nautical Terms in ROBERTSON, Luke the Historian.

SPECIAL BOOKS ON VOYAGE OF PAUL AND ANCIENT SEAFARING

Balmer—Die Romfahrt des Apostels Paulus (1905).
Breuring—Die Nautik der Alten (1886).
Everitt—St. Paul's Journey to Rome (1904).
Smith—Voyage and Shipwreck of St. Paul (1880).
Torr—Ancient Ships.
Vars—L'art nautique dans l'antiquité (1887).

LESSON XXVII: PAUL IN ROME AND THE LETTER TO THE PHILIPPIANS

(A. D. 60-2 or 61-3)

1. Paul's effort to win the Jews in Rome. Acts 28:16-28; Epochs in the Life of Paul, pp. 268 f.
2. Delay in Paul's trial and his life in Rome. Acts 28:30 f.; Epochs in the Life of Paul, pp. 269-272.
3. Third Group of Paul's Epistles. Chron. N. T.
4. Date of Philippians. Chron. N. T.; Epochs in the Life of Paul, pp. 273-5.
5. Occasion and purpose of the letter. Chron. N. T.; Epochs in the Life of Paul, pp. 273-6.
6. Character of the letter. Chron. N. T.; Epochs in the Life of Paul, pp. 276 f.
7. Outline of the Epistle. Chron. N. T.
8. Environment of Early Christianity, pp. 123-129.

For further study, see Conybeare and Howson—Ch. XXIV., XXVI.; Ramsay—St. Paul the Traveller, pp. 344-356; Forbes—Footsteps of St. Paul in Rome (1899); any Bible dictionary on Rome; Smith—Paul, pp. 502-522. See Merivale—St. Paul in Rome; Robertson—Paul's Joy in Christ.

SPECIAL COMMENTARIES ON PHILIPPIANS

Besides continuous works

1. *On the English Text*

Beet—With Col., Eph., Philemon (1891).
Burns—Sermons on Philippians (1917).
Johnstone—Expository lectures. The Phil. Gospel or Pauline Ideals (1904).
Jordan—The Philippian Gospel or Pauline Ideals.
Jowett—The High Calling (1909).
Martin—New-Century Bible.
Moule—Philippian Studies.
Noble—Discourses on Philippians.
Rainy—Expos. Bible (1893).
Robertson, A. T.—Paul's Joy in Christ (1917).
Smith—The Epistle of St. Paul's First Trial (1899).
Yorke—The Law of the Spirit.

2. *On the Greek Text*

Dibelius—Handbuch zum N. T. (1911).
Ellicott—New edition (1890).
Ewald—Zahn Komm. (1908). 3 Aufl. von Wohlenberg (1917).
Haupt—Meyer Komm. 8 Aufl. (1902).
Jones, M.—Philippians, Westminster Comm.
Kennedy, H. A. A.—Exp. Gk. Test. (1903).
Klöpper—Der Brief an die Philipper (1893).
Knabenbauer—Comm. in epistolas ad Eph., Phil., et Col. (1913).
Lightfoot—Ninth edition (1891).
Lipsius—Hand-Comm. (1893).
Lueken—Der Brief an die Philipper (1906).
Plummer—Philippians (1919).
Robertson, A. T.—Paul's Joy in Christ (1917).
Soden—2 Aufl. (1906).

TILLMANN—Philipper brief (1917).
VINCENT—Int. Crit. Comm. (1897). Second edition (1910).

LESSON XXVIII: PHILEMON AND COLOSSIANS

(A. D. 62 or 63)

1. Date of Philemon. Chron. N. T.
2. Purpose and character of the Letter. Chron. N. T.; Epochs in the Life of Paul, pp. 278 f.
3. Outline of the letter. Chron. N. T.
4. Date of Colossians. Chron. N. T.
5. The occasion of the letter. Chron. N. T.; Epochs in the Life of Paul, pp. 279.
6. The new peril of Gnosticism. Chron. N. T.; Epochs in the Life of Paul, pp. 280-5.
7. Outline of the letter. Chron. N. T.
8. Environment of Early Christianity, pp. 129-134.

For further study, see CONYBEARE AND HOWSON—Ch. XXV.; Introduction to LIGHTFOOT's commentary (The Colossian Heresy); any Bible dictionary on Philemon, Slavery, Colossæ, Colossians, and Gnosticism; SMITH—Paul, pp. 546-576.

SPECIAL COMMENTARIES ON PHILEMON AND COLOSSIANS

Besides continuous works

1. *On the English Text*

ALEXANDER, GROSS—Colossians and Eph. Bible for Home and School (1910).
Christ and Colossæ (1922).

DARGAN—Am. Comm. (1887).
FINDLAY—Pulpit Comm. (1895).
MACLAREN—Expos. Bible (1888).
MOULE—Cambr. Bible (1893).
MOULE—Colossian Studies.
MULLINS—Convention Comm. on Ephesians and Colossians (1913).
NICHOLSON—Oneness with Christ.
RUTHERFORD—Epistles to Colossæ and Laodicea (1908).

2. On the Greek Text

ABBOTT, T. K.—Int. Crit. Comm. (1897).
DIBELIUS—Handbuch zum N. T. (1912).
ELLICOTT—New edition (1890).
EWALD—Zahn Komm. (1905).
HAUPT—Meyer Komm. (1903).
LIGHTFOOT—Tenth edition (1904).
MEINERTZ—Die Gefangenschaftsbriefe (1917).
OESTERLEY—Exp. Gk. Test. on Philemon (1910).
OLTRAMARE—Commentaire (1891).
PEAKE—Exp. Gk. Test. on Colossians (1903).
SCHUMANN—Paulus an Philemon (1908).
SODEN—Hand-Comm. 2 Aufl. (1893).
VINCENT—Int. Crit. on Philemon (1897).
WESTCOTT, F. B.—A Letter to Asia (1914).
WILLIAMS—Cambr. Gk. Test. (1907).

LESSON XXIX: EPHESIANS

(A. D. 62 or 63)

1. Date of the epistle. Chron. N. T.
2. Destination of the epistle. Chron. N. T.; Epochs in the Life of Paul, pp. 285 f.
3. Purpose of the letter. Chron. N. T.; Epochs in the Life of Paul, pp. 286 f.

4. Contrast with Colossians. Chron. N. T.; Epochs in the Life of Paul, pp. 287-9.
5. Outline of the letter. Chron. N. T.
6. Environment of Early Christianity, pp. 134-139.

For further study, see CONYBEARE AND HOWSON—Ch. XXV.; any Bible dictionary and commentary; SMITH—Paul, pp. 522-545.

SPECIAL COMMENTARIES ON EPHESIANS

Besides continuous works by same author

1. *On English Text*

ALEXANDER—Bible for Home and School (1910).
BEET—Comm. on Eph., Phil., Col., Philemon (1891).
CANDLISH—Exposition (1895).
DALE—Lectures on Ephesians.
FINDLAY—Expos. Bible (1892).
GORE—A Practical Exposition (1898).
HITCHCOCK—Epistle to the Ephesians—An Encyclical of St. Paul (1913).
HORT—Rom. and Eph. Intr. (1895).
LIDGETT—God in Christ Jesus. A Study of St. Paul's Ep. to the Eph. (1915).
MARTIN—New-Century Bible.
MCPHAIL—Ep. to Eph. (1893).
MCPHERSON—Ep. to Eph. (1892).
MOULE—Ephesian Studies (1900).
MULLINS—Convention Series (1913).
STROETER—The Glory of the Body of Christ (1909).

2. *On the Greek Text*

ABBOTT—Int. Crit. Comm. (1897).
BELSER—Komm. (1908).
DIBELIUS—Handbuch zum N. T. (1912).

EADIE—Third edition (1883).
ELLICOTT—Fifth edition (1884).
EWALD—Zahn Komm. 2 Aufl. (1910).
HAUPT—Meyer Komm. 8 Aufl. (1902).
KNABENBAUER—Commentarius in epistolas ad Ephesios (1913).
KRUKENBERG—Der Brief an Eph. (1903).
LUEKEN—Die Schriften des N. T. (1906).
MEINERTZ—Die Gefangenschaftsbriefe (1917).
MURRAY—Cambr. Gk. Test. (1915).
OLTRAMARE—Commentaire (1891).
ROBINSON—St. Paul's Ep. to the Eph. (1903).
SALMOND—Exp. Gk. Test. (1903).
SODEN—Hand-Comm. 2 Aufl. (1893).
WESTCOTT, F. B.—St. Paul's Ep. to the Eph. (1906).
WOHLENBERG—Strack-Zoeckler (1895).

LESSON XXX: RELEASE OF PAUL AND 1 TIMOTHY

(Probably 63 to 66 or 67)

1. The outcome of the first Roman imprisonment. Epochs in the Life of Paul, pp. 290-2.
2. The visit to the east. Epochs in the Life of Paul, p. 292.
3. The visit to Spain. Epochs in the Life of Paul, pp. 292 f.
4. The Burning of Rome. Epochs in the Life of Paul, pp. 293 f.
5. The return east for the last time. Epochs in the Life of Paul, pp. 294 f.
6. Date of the Pastoral Epistles (fourth group). Chron. N. T.; Epochs in the Life of Paul, p. 295.
7. Genuineness of the Pastoral Epistles. Chron. N. T.; Epochs in the Life of Paul, pp. 295 f.

8. Sketch of Timothy's career. Chron. N. T.
9. Paul's location when he wrote 1 Timothy (1:3).
10. Purpose and character of the Epistle. Chron. N. T.; Epochs in the Life of Paul, pp. 296-9.
11. Outline of the Epistle. Chron. N. T.
12. Environment of Early Christianity, pp. 140-143.

For further study, see CONYBEARE AND HOWSON—Ch. XXVII. (first half), Appendix I. on the Date of the Pastoral Epistles; RAMSAY—St. Paul the Traveller, pp. 356-60; SMITH—Paul, pp. 579-622.

See also STEINMETZ—Die zweite römische Gefangschaft des Apostels Paulus (1897); HARRISON—The Problem of the Pastoral Epistles (1921).

SPECIAL COMMENTARIES ON PASTORAL EPISTLES

Besides continuous works

1. ***On the English Text***

BOWEN—Dates of Pastoral Letters (1900).
FINDLAY—Appendix on the Pastoral Epistles to Sabatier's Apostle Paul (1893).
GREENE, J. P.—Convention Series (1915).
HARVEY—Am. Comm. (1890).
HORTON—New-Century Bible.
HUMPHREYS—Cambridge Bible (1897).
JAMES—The Genuineness and Authorship of the Pastoral Epistles (1906).
LAUGHLIN—The Pastoral Epistles in the Light of One Roman Imprisonment (1905).
LILLEY—The Pastoral Eps. (1901).
MOULE—Second Timothy.
PLUMMER—Expos. Bible (1896).
POPE—Pastoral Eps. (1901).
RAMSAY—Historical Comm. on the First Ep. to Tim. (The Expositor, 1909-11).

Stock—Plain Talks on the Pastoral Epistles (1914).
Strachan—West. N. T. (1910).
Wace—Speaker's Comm. (1885).

2. *On the Greek Text*

Belser—Die Pastoral briefe (1907).
Bernard—Cambr. Gk. Test. (1899).
Bertrand—Essai critique, etc. (1888).
Brown, E. F.—Pastoral Epistles (Westminster Comm., 1917).
Dibelius—Handbuch zum N. T.
Ellicott—Fifth edition (1883).
Eylau—Zur Chron. d. Pastoralbriefe (1888).
Harrison—The Problem of the Pastoral Epistles (1921).
Hesse—Die Entstehung der neut. Hirtenbriefe (1889).
Holtzmann—Die Pastoralbriefe kritisch und exegetisch behandelt (1880).
Köhler—Schriften N. T. 2 Aufl. (1907).
Knabenbauer—Commentarius in S. Paul's Epistolas ad Timotheum, ad Titum (1913).
Kraukenberg—Komm. (1901).
Lütgert—Die Irrlehrer der Pastoralbriefe (1909).
Maier—Die Hauptprobleme der Pastoralbriefe Pauli (1910).
Mayer—Ueber der Pastoralbriefe (1913).
Meinertz—Die Pastoralbriefe des heil. Paulus (1913).
Niebergall—Handbuch zum N. T. (1909).
Parry—The Pastoral Epistles (1920).
Soden—Hand-Comm. (1893).
Weiss, B.—Meyer Komm. 7 Aufl. (1907).
White—Exp. Gk. Test. (1910).
Wohlenberg—Zahn Komm. (1906).

LESSON XXXI: THE LAST YEAR OF PAUL'S LIFE

(Autumn of 67 till summer of 68)

1. Sketch of Titus. Chron. N. T.; Epochs in the Life of Paul, pp. 299 f.
2. Paul's plans for the winter. Epochs in the Life of Paul, p. 300.
3. The heresy in Crete. Chron. N. T.; Epochs in the Life of Paul, pp. 300 f.
4. Date of the Epistle. Chron. N. T.
5. Purpose of the Epistle. Chron. N. T.; Epochs in the Life of Paul, pp. 301 f.
6. Outline of the Epistle. Chron. N. T.
7. The arrest of Paul. Epochs in the Life of Paul, p. 303.
8. The new charges. Epochs in the Life of Paul, pp. 304 f.
9. The close confinement. Epochs, pp. 305 f.
10. The desertion of Paul's friends. Epochs, pp. 306 f.
11. The first stage of the trial. Epochs, pp. 307-9.
12. The loneliness of Paul. Epochs, pp. 309-11.
13. A last message to Timothy (date and purpose of 2 Tim.). Chron. N. T.; Epochs, pp. 311 f.
14. Outline of 2 Timothy. Chron. N. T.
15. Paul's estimate of his career. Epochs, pp. 312 f.
16. Paul longs for Jesus. Epochs, pp. 313-15.
17. The Condemnation. Epochs, p. 315.
18. Paul's death. Epochs, pp. 316 f.
19. A backward look. Epochs, pp. 317-19.
20. Environment of Early Christianity, pp. 143-147.

For further study, see CONYBEARE AND HOWSON—Ch. XXVII. (last half); RAMSAY—St. Paul the Traveller, pp. 360-366; RAMSAY—Pauline Studies, Ch. XIV.; Pictures of the Apostolic Church, chs. L.-LI.; SMITH—Paul, pp. 623-661.

LESSON XXXII: I PETER

(About A. D. 65)

1. The General or Catholic Epistles. Chron. N. T.
2. Sketch of Simon Peter. Chron. N. T.
3. Date of 1 Peter. Chron. N. T.
4. Location of Peter at time of writing. Chron. N. T.
5. Readers of the Epistle. Chron. N. T.
6. Character of the Epistle. Chron. N. T.
7. Outline of the Epistle. Chron. N. T.
8. Consult any Bible dictionary on 1 Peter.
9. Environment of Early Christianity, pp. 147-156.

For further study, see RAMSAY—Church in the Roman Empire, ch. XIII.; LUMBY—(Expositor's Bible); BIGG—(Int. Crit. Comm.); Expositor's Gk. Test.

See also ERBES—Die Todestage der Apostel Paulus und Petrus (1899); GUIGNEBERT—La primauté de Pierre et la venne de Pierre à Rome (1909); LIETZMANN—Petrus und Paulus in Rom.

SPECIAL COMMENTARIES ON EPISTLES OF PETER AND JUDE

Besides continuous works

1. *On the English Text*

BENNETT—New-Century Bible (1901).
COOKE AND LUMBY—Speaker's Comm. (1881).
JOHNSTONE—The First Ep. of Peter (1888).
LUMBY—Expos. Bible (1893).
PLUMPTRE—Cambr. Bible (1879).
ROSS—First Epistle of Peter (1918).
SALMOND—Schaff's Comm. (1883).
WILLIAMS—Am. Comm. (1890).

2. *On the Greek Text*

BECK—Erklärung der Briefe Petri (1895).

Bigg—Int. Crit. Comm. (1901).
Blenkin—The First Ep. General of St. Peter (1915).
Camerlinck—Commentarius in epistolas catholicas (1909).
Couard—Commentaire (1895).
De Zwaan—2 Peter en Judas (1909).
Foster—Literary Relations of the First Ep. of Peter (1913).
Georghian—Der Brief des Judas (1905).
Goutard—Essai critique et historique sur la prem. épître de S. Pierre (1905).
Grosch—Die Echtheit des II. Briefes Petri. 2 Aufl. (1914).
Gunkel—Schriften d. N. T. 2 Aufl. (1907).
Hart, Strachan, Mayor—Exp. Gk. Test. (1910).
Henkel—Der zweite Brief des Apostelfürsten Petrus geprüft auf seine Echtheit (1904).
Hollmann—Die Schriften d. N. T. (1906).
Hort—I. Peter 1:1-2:17 (1898).
King—Did St. Peter Write in Greek? (1871).
Knopf—Die Briefe Petri und Juda (1912).
Kühl—Meyer Komm. 6 Aufl. (1897).
Maier—Der Judasbrief (1906).
Masterman—Eps. of St. Peter (1900).
Mayor—The Epistle of St. Jude and the Epistle of St. Peter (1907).
Robson—Studies in the Sec. Ep. of Peter (1915).
Soden—Hand-Comm. (1896).
Spitta—Der zweite Brief des Petrus und der Brief des Judas (1885).
Van Kasteren—De Eerste Brief van d. Ap. Petrus (1911).
Weiss, B.—Die erste Petrusbrief und die Kritik (1906).
Windisch—Handbuch zum N. T. (1911).
Wohlenberg—Zahn Komm. (1915).

LESSON XXXIII: JUDE AND 2 PETER

(About A. D. 66-67)

1. Sketch of Jude. Chron. N. T.
2. Date and relation to 2 Peter. Chron. N. T.
3. Purpose and Character of the Epistle. Chron. N. T.
4. Outline of the Epistle. Chron. N. T.
5. Date and readers of 2 Peter. Chron. N. T.
6. Purpose and character of the Epistle. Chron. N. T.
7. Outline. Chron. N. T.
8. Any Bible dictionary on Jude and 2 Peter.
9. Environment of Early Christianity, pp. 156-163.

For further study, see LUMBY—(Expos. Bible); BIGG—(Int. Crit. Comm.); MAYOR AND STRACHAN—Exp. Gk. Test.

LESSON XXXIV: HEBREWS 1-7

(About A. D. 69)

1. Date. Chron. N. T.
2. Author. Chron. N. T.
3. Destination. Chron. N. T.
4. Purpose and character of the book. Chron. N. T.
5. Outline. Chron. N. T.
6. Any Bible dictionary or commentary on Hebrews.
7. Environment of Early Christianity, pp. 164-174.

For further study, see CONYBEARE AND HOWSON—Ch. XXVIII.; EDWARDS—Expositor's Bible; WESTCOTT—Commentary; SCOTT, E. F.—The Epistle to the Hebrews.

SPECIAL COMMENTARIES ON HEBREWS

Besides continuous works

ANDERSON, R.—The Hebrews Epistle in the Light of the Types (1911).

Ayles—Destination, Date and Authorship of the Ep. to the Hebrews (1899).
Bailey—Leading Ideas of Ep. to the Heb. (1907).
Dale—Jewish Temple in the Christian Church.
Du Bose—High Priesthood and Sacrifice (1908).
Edwards—Expos. Bible (1888).
Goodspeed—Bible for Home and School (1908).
Kendrick—Am. Comm. (1890).
Lidgett—Sonship and Salvation (1921).
Lowrie—An Explanation of Hebrews.
Milligan—The Theology of the Ep. to the Heb. (1899).
Moule—Messages from the Ep. to the Heb. (1909).
Murray—Devotional comm.
Nairne—The Epistle of Priesthood (1913).
Peake—New-Century Bible (1904).
Porter—The Twelve-Gemmed Crown (1913).
Rendall—The Theology of the Hebrew Christians (1886).
Rotherham—Ep. to the Heb. (1906).
Saphir—Exposition of Hebrews.
Scott, E. F.—The Epistle to the Hebrews (1922).
Shepardson—Lectures on Heb.
Welch—Authorship of the Ep. to the Heb. (1899).

Besides continuous works

1. *On the Greek Text*

Andel—De Brief aan de Hebräer (1906).
Blass—Brief an die Hebräer, Text, Angabe der Rhythmen (1903).
Bruce—The Ep. to the Heb. (1899).
Davidson, A. B.—Ep. to the Heb. (1882).
Delitzsch—Two volumes. Transl. (1870).
Dibelius—Der Verfasser des Hebräerbriefes (1910).
Dods—Exp. Gk. Test. (1910).
Farrar—Camb. Gk. Test. (1893).

HEIGL—Verfasser und Adresse des Briefes an die Hebräer (1905).
HOLLMANN—Schriften d. N. T. 2 Aufl. (1907).
MACNEILL—The Christology of the Ep. to the Heb. (1914).
MÉNÉGOZ—La théologie de l'épître aux Hébreaux (1894).
NAIRNE—The Alexandrian Gospel (1917).
RIGGENBACH—Zoeckler Komm. 2 Aufl. (1913).
SEEBERG—Der Brief an die Hebräer (1912).
SLOT—De letterkundige Vorm van den Brief aan de Hebräer (1912).
SODEN—Hand-Comm. (1899).
VAUGHAN—Ep. to Heb. (1899).
WEISS, B.—Meyer Komm. 6 Aufl. (1902).
WEISS, B.—Der Hebräerbrief in zeitgeschichtlicher Beleuchtung (1910).
WESTCOTT—Ep. to Heb. Third edition (1906).
WICKHAM—Westm. Comm. (1910).
WINDISCH—Handbuch zum N. T. (1913).
WREDE—Das literarisches Rätsel des Hebräerbriefs (1906).

LESSON XXXV: HEBREWS 8-13

Environment of Early Christianity, pp. 174-193.

For further study, same references as previous lesson and add Josephus, Ant., Book XX., ch. XI.; War, Book II., chs. XIV.-XX. for a vivid picture of the war with Rome and the destruction of Jerusalem (A. D. 70). Read The Wandering Jew.

LESSON XXXVI: THE EPISTLES OF JOHN

(Perhaps A. D. 85 to 90)

1. Probable date. Chron. N. T.
2. Docetic and Cerinthian Gnosticism. Chron. N. T.
3. Destination of I. John. Chron. N. T.
4. Purpose and character of the Ep. Chron. N. T.
5. Outline of the Ep. Chron. N. T.
6. Destination and character of II. John. Chron. N. T.
7. Outline of II. John. Chron. N. T.
8. Destination and character of III. John. Chron. N. T.
9. Outline. Chron. N. T.
10. Any Bible dictionary or commentary on the Epistles of John.
11. Environment of Early Christianity, pp. 194-208.

For further study, see FINDLAY—Fellowship in the Eternal; LAW—The Tests of Life; WESTCOTT—Comm.; BROOKE—(Int. Crit. Comm.).

SPECIAL COMMENTARIES ON THE EPISTLES OF JOHN

Besides continuous works

1. *On the English Text*

ALEXANDER—Eps. of John (1889).
BARRETT—Devot. Comm. on I. John (1910).
BENNETT—New-Century Bible.
CAMERON—Eps. of John.
COX—Private Letters of St. Paul and St. John (1887).
FINDLAY—Fellowship in the Eternal (1909).
GORE—Epistles of John (1921).
GREEN—Ephesian Canonical Writings (1910).
LAW—Tests of Life. Second edition (1909).
LIAS—Eps. of John (1887).
RAMSAY, A.—Westm. N. T. (1910).

Robertson, J. A.—The Johannine Epistles (1920).
Sawtelle—Am. Comm. (1890).
Steele—Half Hours with St. John's Epistles.
Watson—Second edition (1910).

2. *On the Greek Text*

Besides continuous works

Baumgartner—Schriften d. N. T. (1907).
Belser—Komm. (1906).
Bresky—Das Verhältnis des zweiten Johannesbriefes zum dritten (1906).
Brooke—Int. Crit. Comm. (1912).
Haupt—The First Ep. of John (1893).
Holtzmann-Bauer—Hand-Comm. (1908).
Luthardt—Zoeckler Komm. 2 Aufl. (1895).
Plummer—Camb. Gk. Test. (1886).
Rothe—Komm. (1878). Tr. in Exp. Times iii.-v.
Smith, D.—Exp. Gk. Test. (1910).
Weiss, B.—Meyer Komm. 6 Aufl. (1900).
Westcott—Eps. of John. Third edition (1892).
Windisch—Handbuch zum N. T. (1811).
Wurm—Die Irrlehrer im ersten Johannesbrief (1904).

PART IV: THE REVELATION OF JOHN
(PROBABLY ABOUT A. D. 95)

PART IV: THE REVELATION OF JOHN

(Probably about A. D. 95.)

Broadus' Syllabus on Revelation is here reproduced with some additions, and use is made also of the Chron. N. T., besides references to other literature.

SPECIAL BOOKS ON THE REVELATION

Besides the continuous works

1. *On the English Text*

BENSON—The Apocalypse (1900).
BERG—The Drama of the Apocalypse (1894).
BROWN, C.—Heavenly Visions (1911).
BROWN, D.—The Structure of the Apocalypse (1891).
CALMES—L'apocalypse devant la tradition et devant la critique. Second edition (1907).
CADWELL—The Revelation of Jesus Christ (1920).
CAMPBELL—The Patmos Letters Applied to Modern Criticism (1908).
CASE—The Millennial Hope (1918).
CASE—The Revelation of John (1920).
CHARLES—Studies in the Apocalypse (1913).
CHEVALIN—L'apocalypse et les temps presents (1904).
CLARK—The Holy Land of Asia Minor (1914).
COWLES—Revelation (1871).
DEAN—The Book of Revelation (1915).
ECKMAN—When Christ Comes Again (1917).
FORBES—International Handbook on the Apocalypse (1907).
GEIL—The Isle that is called Patmos (1905).

GIBSON—Apocalyptic Sketches (1910).
GIGOT—The Apocalypse of St. John (1915).
GUINNESS—The Approaching End of the Age.
GWYNN—The Apocalypse of St. John (1897).
HILL—Apocalyptic Problems (1916).
HORNE—The Meaning of the Apocalypse (1916).
JOHNSON—John's Revelation (1904).
JOWETT, G. T.—The Apocalypse of St. John (1910).
LEE—Bible (Speaker's) Comm. (1881).
MATHESON—Sidelights upon Patmos.
MCNAIRN—The Apocalypse.
MILLIGAN—Discussions on the Apocalypse (1893).
MILLIGAN—The Revelation of St. John (1885).
MILLIGAN—The Expos. Bible (1889).
MOULE—Some Thoughts on the Seven Epistles (1915).
MOZLEY—The Christian's Hope in the Apocalypse (1915).
OSBORN—The Lion and the Lamb (1922).
PALMER—The Drama of the Apocalypse (1902).
PAUL—Latter Day Light on the Apocalypse (1898).
PEAKE—The Person of Christ in the Revelation of John (Mansfield College Essays, 1909).
PORTER—Messages of the Apocalyptic Writers (1905).
POUNDER—Historical Notes on the Book of Revelation (1912).
RAMSAY, A.—Westminster N. T. (1910).
RAMSAY, W. M.—The Letters to the Seven Churches (1905).
RANDALL—Pulpit Comm. (1890).
ROSS, J. J.—Pearls from Patmos (1923).
SCOTT, C. ANDERSON—New-Century Bible (1902).
SCOTT, C. ANDERSON—Devot. Comm. (1906).
SCOTT, J. J.—Lectures on the Apocalypse (1909).
SEISS—The Apocalypse.
SELWYN—The Christian Prophets and the Prophetic Apocalypse (1900).
SMITH, J. A.—Am. Comm. (1888).

SMITH, J. A.—Patmos (1875).
SMITH—The Divine Parable of History (1901).
SMITH—The World Lighted (1890).
STRANGE—Instructions on the Revelation of St. John the Divine (1900).
TERRY—Biblical Apocalyptics (1898).
TIMBRELL—The Last Message of Jesus Christ (1905).
WHITING—The Revelation of John (1918).

2. *On the Greek Text*

Besides continuous works

ALLO—L'apocalypse et l'époque de la parousia (1915).
ALLO—Saint Jean. L'Apocalypse (1921).
BECKWITH—The Apocalypse of John (1920).
BLEEK—Lectures on the Apocalypse (1875).
BOLL—Aus der Offenbarung Johannis (1914).
BOUSSET—Meyer Komm. 6 Aufl. (1906).
BULLINGER—Die Apokalypse (1904).
BUNGEROTH—Schlüssel zur Offenbarung Johannis (1907).
CHARLES—The Revelation of John. 2 Vols. (1921).
DAVIDSON, S.—Outlines of a Comm. on Revelation (1894).
DELAPORT—Fragments sahidiques du N. T. Apocalypse (1906).
ELLIOTT—Horae Apocalypticae. Four volumes. Fourth edition (1851).
GEBHARDT—Doctrine of the Apocalypse (1878).
GLASGOW—Comm. on Apoc. (1872).
GUNKEL—Schöpfung und Chaos (1905).
HOLTZMANN-BAUER—Hand-Comm. 3 Aufl. (1908).
HORT—The Apoc. of St. John, chs. 1-3 (1908).
LAMPAKIS—Οἱ ἑπτὰ ἀστέρες τῆς Ἀποκαλύψεως (1909).
LAUGHLIN—The Solecisms of the Apocalypse (1902).
LINDER—Die Offenbarung d. Joh. aufgeschlossen (1905).
MOFFATT—Exp. Gk. Test. (1910).

PEAKE—The Revelation of St. John (1921).
REYMOND—L'apocalypse (1908).
SIMCOX—Camb. Gk. Test. (1893).
SPITTA—Die Off. d. Joh. (1889).
TRENCH—Eps. to Seven Chs. Seventh edition (1897).
SWETE—Apoc. of St. John. Second edition (1907).
VAUGHAN—Lectures on Rev. of St. John.
VISCHER—Die Off. John (1886).
VOELTER—Das Problem der Apok. (1893).
VOELTER—Die Offenbarung Johannis (1911).
WEISS, B.—Apokalypse. 2 Aufl. (1902).
WEISS, J.—Schriften d. N. T. (1904).
WELLHAUSEN—Analyse d. Off. Joh. (1908).

LESSON I: REVELATION 1-3

1. Date of the Apocalypse. Chron. N. T.
2. Authorship. Chron. N. T.
3. Purpose and character of the Apocalypse. Chron. N. T.
4. Outline. Chron. N. T.
5. Resemblance to Old Testament (Broadus).

Among the first things that strike one in this book is the resemblance of the imagery to that of the Old Testament prophets, particularly to Isaiah, Ezekiel, Daniel and Zechariah. A few examples:

I., 13 ff. Description of Christ's glorious appearance, compare Dan. x., 5, 6 and vii., 9; Ezek. i., 7 and xliii., 2.

IV. Throne, with rainbow. Ezek. i., 26, 28.
4. Twenty-four elders—like heads of David's courses.
6-8. Four animals. Ezek. i., 10; x., 14; Isa. vi., 2.

V. Scroll written within and without. Ezek. ii., 9; Zech. v., 1-3.

VI., 14. As a scroll rolled together. Isa. xxxiv., 4.
VII., 3. Sealing. Ezek. ix., 4.
X., 5, 6. Angel swearing. Dan. xii., 7.
XI., 1. Measuring reed. Ezek. xl., 3; Zech. ii., 1. 3, 4. Two witnesses, two olive-trees, two candlesticks. Zech. iv., 2, 11, 14.
XII., 7. Michael. Dan. x., 13, 21.
XIII., 12. Beast. Dan. vii., 2-8.
XIV., 20. Wine-press. Isa. lxiii., 3.
XV., 3. Song of Moses and the Lamb. Ex. 15:1 ff.
XVII., XVIII. Babylon. Almost all from the Old Testament.
XIX., 17. Invitation to the birds. Ezek. xxxix., 17-20.
XX., 8. Gog and Magog. Ezek. xxxviii., 2; iii., 19.
12. The books in the judgment. Dan. vii., 10; xii., 1; Psa. lxix., 28.
XXI., 1. New heavens and earth. Isa. lxv., 17-19; lxvi., 22. 10 ff. New Jerusalem. Ezek. xlviii., 30 ff.
XXII., 1, 2. River out of the throne and the tree of life. Ezek. xlvii., 1, 12. Zech. xiv., 8.
Very many others. Yet no quotations from the Old Testament at all. Westcott and Hort give a list of nearly 400 references or allusions to the Old Testament.

6. Statement of the theories of interpretation (Broadus).
Ch. iv. and v. are introductory to the visions.
Ch. vi. ff. present predictions.
Immense multitude of theories now usually divided into three great classes (see Tregelles in Horne, Davidson, Angus' Hand Book, Annotated Par. Bible, Alford, and especially Elliott). But four other classes should be added, making seven:

(a) Preterist theories. That all fulfilled in the past.
  (1) Neronian—that written in time of Nero, and all fulfilled in two or three years—most Germans, Renan, Stuart, Cowles.
  (2) Domitianic—that written in time of Domitian, and fulfilled in three or four centuries—Bousset, and most Romanist writers now.

(b) Historical theories—that fulfillment going on throughout history, past and future.
  (1) Synchronous—make the three series of seven parallel.—Lord, Vaughan, Fairbairn. Some include also the seven churches, as in part Vitringa, Elliott, IV., p. 485.
  (2) Continuous—make the three series of seven successive.—Elliott (closely followed by Cumming), Barnes, most English and American writers now.

(c) Futurist theory—that all yet to be fulfilled in the future.

(d) Theory of successive fulfillment. Arnold, Alexander, see Elliott, IV., p. 564. Examined in Elliott, IV., p. 620. Our Lord certainly seems to describe himself as "coming" at the destruction of Jerusalem. Similar to this theory is what Lee calls the Spiritual System (Bib. Comm., p. 491).

(e) Theory of miscellaneous or sporadic fulfillment.

(f) Theory that all is merely spiritual. Davidson, III., 627 ff.

(g) Historical spiritual theory. Since Broadus wrote as above, Sir W. M. Ramsay (Letters to the Seven Churches) has proposed a new theory of considerable plausibility. He takes the two beasts to be Imperial and Provincial Rome and conceives the point of the book to be the encouragement of the Christians in their struggle

with Rome during the Domitianic persecutions with the promise of ultimate spiritual victory over Rome. This struggle with Rome is used as a type of Christianity's conflict with the world power of evil in all the ages, but without specific application of all the images to definite persons and events. The picture is drawn on large canvas with bold outline and symbolic imagery of the world conflict. The actual condition of the Seven Churches is thus seen to be immediately in the writer's mind. The discoveries in Asia Minor throw some light on this theory. The lessons of the book are spiritual for all time, though the historical background was definite and near to the readers of the book.

7. Scripture lesson. Rev. 1-3.
8. Any Bible dictionary or commentary.
9. Environment of Early Christianity, pp. 208-212.

For further study, see RAMSAY—Letters to the Seven Churches; SWETE—Apocalypse of St. John; HORT—Apocalypse 1-3; CHARLES—Commentary; MOFFATT—Commentary.

LESSON II: REVELATION 4-11

. Scripture lesson. Rev. 4-11.
2. History of the Theories (Broadus).

Sketch of the history of interpretation of the book. (Elliott's history fullest—brief in Smith's Dictionary. Herzog, etc.—also in Stuart.) Three great periods.

I. In first three centuries before Constantine the Christians were persecuted by authorities at Rome; they therefore regarded Rome as their great enemy, the beast, the harlot, the antichrist, etc., and looked with longing for the coming of Christ to reign 1,000 years with his people. Some regarded this reign as involving only spiritual enjoyments. But others took a grossly sensual view—

Chiliasm, like "The Gates Ajar," and much worse—a tendency strengthened by Montanism, and this led to violent opposition, so that some in the third century began to attack the book as too much encouraging Chiliasm. (See Neander, I., p. 649 ff. Herzog, "Chiliasmus.")

II. After Constantine (say A. D. 325), views changed. Rome was now reckoned the friend and supporter of Christianity. Became common to hold that Christ's reign of 1,000 years began with Constantine. He (Constantine) was the man-child of chap. xii., born of the woman, the church. So there had already begun before the resurrection, a secular reign of Christ for 1,000 years. Consequences of this change: (1) Thus the longing for Christ's coming died out among men. (2) So, too, arose the historical theory of interpretation—part, already past, the 1,000 years having begun, remainder yet to come. Successive interpreters make the book a waxen nose (Ebrard in Herzog). Every interpreter of each successive age would find in the book events up to his time. This not wrong, if cautiously done. But constant tendency was, as it has been ever since, to make these events cover the whole ground of the book, so as to infer that the end was near. For this tendency two reasons: (1) We are taught to look for Christ's coming. (2) Only the men whose imaginations were inflamed by the thought that the book showed Christ's coming to be certainly near, set themselves to write expositions of the book. We easily see the error thus committed by men who lived, say six or nine centuries ago, in assuming that the events up to their time covered nearly the whole ground—and there is here a warning.

III. The Reformers of the 16th century (Luther, Calvin, etc.) gained two new points. (1) It was already more than 1,000 years since Constantine. (2) They began to see in the harlot Babylon the Papacy. Then comparing Daniel and 2 Thess., they identified the harlot Babylon with Antichrist. That the Papacy is Antichrist

was asserted by Luther, Calvin, Knox, and in 1703 was declared by Turrettin to be the firm belief of all Reformers and Protestants. This position has obviously great plausibility. In the first period the Christians had understood the Babylon of chap. xvii. to be Rome, especially in xvii., 9. So the Protestants were but reviving the interpretation of the early Fathers, only not Pagan, but Papal Rome.

To escape from the Protestant position, two Spanish Jesuits, late in the 16th century, devised each a new theory. Ribera of Salamanca, in A. D. 1585 (about 3 centuries ago), presented the Futurist scheme; and a little later, Alcasar of Seville, the Preterist scheme (Elliott, IV., 465-469). Of course, each has since been a good deal modified.

It is curious to trace the history of the principal works that followed. In England Mede, in 1632, published a powerful exposition on the historical scheme. The second beast is the Papacy, the first three vials are John Huss, Luther, Queen Elizabeth, etc. But Hammond, in 1656 (time of Cromwell, when Churchmen were hardly treated by the Puritans, and so less hostile to Rome) adopted the Preterist scheme of Alcasar. In France, Jurieu, a Protestant exiled by revocation of the Edict of Nantes, published in 1685 an exposition mainly based on Mede; and this was answered five years after by the celebrated Bossuet, taking the preterist view, so as to guard the Papacy from the charge of being the harlot Babylon and Antichrist. His view has ever since been the favorite among Romanists.

In the 18th century the most famous works are those of Vitringa (in Holland) and Sir Isaac Newton, both on the historical theory. Late in the century began the great series of Preterist expositions in Germany, continuing to the present day.

Among historical expositors (including nearly all Protestants out of Germany) the French Revolution intro-

duced a new idea, viz.: that popular revolution and infidelity, one or both, are among the things predicted by the beast and the vials. It was found to be just 1,260 years from Justinian's edict, recognizing the Pope's supremacy, to the French Revolution. The French Revolution still plays an important part in most treatises on the historical scheme.

Early in this century the Futurist theory was urged by some Romanists and some Church of England writers.

3. Environment of Early Christianity, pp. 212-216.

For further study, see Swete, Moffatt, Charles, Beckwith, Dean.

LESSON III: REVELATION 12:1-19:10

1. Scripture lesson. Rev. 12:1—19:10.
2. Examination of the theories (Broadus).

I: PRETERIST THEORIES

Neronian Preterists hold that the book was written in the reign of Nero (who died A. D. 68), or in that of Galba, just after; that all the predictions refer to the overthrow of Judaism by the destruction of Jerusalem in A. D. 70 (see chap. xi., 8), and the fall of Heathenism as represented by the death of Nero and the interruption of his persecutions. A favorite passage with them is xvii., 9, 10, where the 6th head, beginning with Julius Cæsar, would be Nero, and the 7th which was to follow, "must remain a little time," viz.: Galba, who reigned a few months. That is certainly one of the most exact correspondences ever yet found in the interpretation of the book. (Duesterdieck, Cowles, p. 38.) They say that Rome is called a harlot because idolatrous. They dwell much on the expression, "the time is at hand," i., 3; xxii., 6, 10, etc. They insist that we must not expect to find a separate event corresponding to every detail of the

imagery. Stuart compared Psalm xviii., in which David's deliverance from Saul is described by high wrought and multiplied images.

Objections

(1) It depends on the theory of the early (Neronian) date, which is contrary to the very strong evidence of the early Christians and conflicts with the striking appropriateness of the book to be the last book of the New Testament. (Compare Bernard.) Still a good many orthodox writers now contend for early date, on general grounds, as Lightfoot (on Gal.), Westcott on John (Bib. Comm.). Opinion that it was written in the time of Nero is first found in the Syriac translation of Revelation, made in the 6th century (Warfield, p. 232).

(2) The fulfillment being so long past, it ought by this time to have become quite plain; but it is not so.

(3) It is impossible to work out the details, referring chap. vi.-xi. to overthrow of Judaism, and chap. xii. or xix. to death of Nero and end of the persecutions he introduced. And Psa. xviii. is by no means a parallel case.

(4) In the favorite text, xvii., 9-11, what of the 8th head (in verse 11)? Compare xiii., 3. Stuart makes it refer to a popular belief that Nero was not really dead, or would come to life again—a strange interpretation, surely. Cowles rejects this, but has nothing to substitute.

(5) Predictions as to future rest and glory are belittled by being restricted to earthly conditions, and to 3 or 4 years. Stuart tried to remove this objection by making chap. xx.-xxii. refer to future triumphs of Christianity. But thus there exists a great leap in the interpretation with no corresponding gap in the prediction. And then what of vii., 9 ff., and many similar passages?

(6) Analogy of Old Testament prophecies is against it. Daniel, most closely connected with Revelation, predicts (according to the common view) as far as the com-

ing of Christ, and probably much farther. So with most of the prophets. But here only 3 or 4 years at farthest.

Yet this is the opinion of most Germans now, including Ewald, Duesterdieck, DeWette (though not of Hengstenberg and Ebrard). Also of Stuart, who commonly followed the Germans; and of Renan, in his book, "L'Antichrist." Recent, brief and clear exposition on this theory in Cowles. The Germans like it, because it reduces the prophetic element to a minimum; Cowles, because it takes away everything mystical, makes all simple and clear.

Domitianic Preterists.

This view began with the Spanish Jesuits about 3 centuries ago, and was put in better form nearly 2 centuries ago by Bossuet, who was not only a most eloquent preacher, but a most skillful controversialist (Variations of Protestantism).

They hold that the Apocalypse predicted the triumphs of Christianity over Judaism and Paganism, in the first 3 or 4 centuries. As to Jews, only their later calamities predicted, for the book was written twenty-five years after the destruction of Jerusalem by Titus. It might include the second destruction in time of Barcochba. But the destruction by Titus was the great calamity to the Jews and Judaism, of which the subsequent events were but subordinate consequences. Thus the Domitianic scheme gains over the Neronian as to Rome and Paganism, but loses as to Jerusalem and Judaism.

In the details, Bossuet utterly fails (Elliott, IV., p. 550 ff.). His particular interpretations are not only often wanting in plausibility, but they often contradict one another, and involve great confusion and arbitrariness. Thus the destruction of the Apocalyptic Babylon is with him only the partial destruction of Pagan Rome by the Northern barbarians. But it was Christianized Rome, and not Pagan Rome, that was sacked by the Goths. And then Babylon was to be afterwards the seat of unclean beasts

and demons—whereas Rome after the sacking by the barbarians continued to be the seat of professed Christianity. Such facts seem fatal to Bossuet's scheme. Moreover the 3½ years (1,260 days) so prominent, are not explained. But any one who wishes to meet the Romanists on the interpretation of Revelation, must make himself well acquainted with the Domitianic Preterist scheme, of which Bossuet is said to be still the principal exponent.

II: FUTURIST THEORIES

These hold that all, at least after chap. i.-iii., refers to Christ's second advent and events immediately preceding it. Some say even the Epistle to the seven churches. Israel is the literal Israel.

The Apocalyptic beast or Antichrist under his last head, is held to be a personal, infidel opposer of Christianity, who will rule over Saints 3½ years (no year-day), till destroyed by Christ's coming.

These writers then agree with the Preterists in rejecting year-day and holding to only literal Israel, but opposed as to time of fulfillment.

The Futurist theory was devised, as the Preterist was, three centuries ago (by Spanish Jesuit Ribera), to set aside the Protestant historical interpretation. It is of late a good deal advocated in the church of England, for several reasons. (1) Dissatisfaction with the common Protestant interpretations and with the Preterist scheme, and just cutting the knot. (2) Opposition to year-day theory, which was little heard of—really, not a little different. Chief advocate Dr. S. R. Maitland—also some of the celebrated Oxford tracts. (Elliott, IV., 524, 526.) I know of no American work advocating it, and but one German Protestant work, that of Fuller, 1875.

This theory cannot be proved, nor entirely disproved. The analogy of the Old Testament prophecies is against it. It seems inconsistent with statements such as "the

things must shortly come to pass," etc., but this might be explained. It seems less appropriate to console John's first readers—but James said, "Be patient, brethren, unto the coming of the Lord." To take the Apocalyptic Israel as the literal Israel involves the literal restoration of the Jews, etc. (which is very doubtful), and also various practical difficulties in accord with events that have already occurred, so as to make it very probable that some of the predictions have been, at least in part, fulfilled.

One thing they urge is certainly true, viz.: that the book is really a prophecy of the second coming of Christ, and the events that will precede it—not of coming events in general, ending with the second coming. This is important. For Christians the great event of the future is Christ's second coming, and other things derive their chief importance from their relation to it. And so we are still in the same attitude as regards this book that the first readers occupied, still looking for the great coming event, though some of the preliminary events have no doubt already occurred.

III: HISTORICAL THEORIES

1. Synchronous. This holds that the three series of sevens are parallel. Some writers include the seven churches also, as Vitringa (Elliott, IV., 485). This synchronous scheme is adopted by very many English writers; e.g. Vaughan, Fairbairn. It has able representatives in Lord and Smith. They do not suppose that the three series correspond at every step, as for example, that the fourth seal, the fourth trumpet and the fourth vial mean exactly the same event; but that each series begins near the time of John, and each extends to the second coming of Christ. In favor of this theory:

(1) Analogy of many Old Testament prophecies, particularly Pharaoh's dream (two sevens too), and Daniel's prophecies.

(2) The imagery of the later seals and later trumpets seems naturally to suggest the time of the end; e.g. vi., 12-17, particularly verse 17, and vii., 9-17; again, x., 6 (sixth trumpet) and xi., 15:

(3) Difficulty of fixing certainly the fulfillment of the seals and trumpets upon the other theory. Upon the continuous theory, these, at any rate the seals, are long past, and it ought to be possible to settle their interpretation; but the various schemes are still uncertain. (This holds against Elliott's seals as truly as against Bossuet's scheme of the whole.) Upon synchronous theory, much easier to suppose that the first of each series, while still obscure, will become plain hereafter, in connection with the second coming.

Each of these three arguments has no small weight.

Objections

(1) It seems to us less natural than the continuous theory; it appears to make of the book a jumble.

(2) In viii., 1, the trumpets seem to grow out of the seals—seventh seal has no fulfillment indicated, save in the trumpets. Still, there is the silence in heaven—and it may be said that the matter ends with only that, because other and parallel series were to follow.

Thus the synchronous seems to have very good ground as against the continuous theory.

(2) Continuous. Elliott (closely followed by Cumming), Barnes, and most English and American writers now.

This seems to us more natural. Events beginning soon, and extending to the second coming. If the preterist and the futurist theories are not established, we seem shut up to the historical, and the continuous is in itself the natural way to take the successive theories, if there is nothing to the contrary.

Two Great Difficulties

apply to both of the historical theories, but one of them especially to the continuous theory.

(1) Lack of clear fulfillment of the early predictions. If the continuous theory be correct, then the seals were fulfilled long ago, and should now be clear.

Thus Elliott makes the sixth seal refer to the time of Constantine, the others of course preceding. These, then, ought to be clear. Well, as to the four horsemen of the first four seals, Elliott makes a fair showing for taking the horses as denoting the Roman Empire, the horse being sacred to Mars from the time of Romulus (tradition) I., 117 f.

The first seal is the period of preparation which followed the reign of Domitian, beginning a year or so after these visions and reaching to the early years of Commodus, say three-fourths of a century.

The second seal represents the civil wars which followed, vi., 4.

The third seal is quite imperfectly made out. Alexander Severus, oppressive taxation (black horse denoting consequent distress—rider with balance represents Roman proconsuls, etc. To prevent these the Senate sometimes fixed the price of food (proof from Cicero!!). Oil and wine. All Emperors had given the Roman populace grain—at this period oil also was given by several emperors; and of a later Emperor (Aurelian) we are told that he determined to give the people wine—don't know that he did (Elliott, I., 165). Does not this look like trifling?

The fourth seal the great famine, pestilence, etc., in the third quarter of the third century. Fits very well.

The fifth seal the persecutions under Diocletian, about A. D. 300. Fits very well. "How long" (vi., 10) referred to the fact that many grievous persecutions oc-

curred before this. The Christian martyrs, before this time, already were beginning to expect and to declare that their blood would be avenged (Elliott, I., 210)—of course they did.

The sixth seal—primary vision (vi., 12-17) destruction of the Pagan power in the Empire, by Constantine. This does not come up to the strong language. Did the pagans universally (every bondman and freeman, verse 17) believe that the day of the Lamb's wrath had then come? It was not a day of general wailing and woe, for Constantine did not forbid pagan worship; he tolerated and protected it.

Second vision, chap. vii., the twelve tribes of Israel mean the mass of professing Christians under and after Constantine (when multitudes joined the Christians, most of them without piety) and the 144,000 the elect of grace at that time. There is thought to be special reference to Augustine, who so clearly brought out the doctrine of election and the certain salvation of the elect, as prefigured by the vision of the palmbearers.

Thus the interpretation of the sixth seal seems quite a failure, and this is the main point in the series. The third also fails, and the others, though more plausible, are in no case certain. No infidel could be converted by the fulfillment of this series of seals, as given by Elliott, and his is generally regarded as the best interpretation of them on the continuous scheme. And Elliott expresses willingness to have his whole theory tested by the six seals, III., 267.

(2) The other great difficulty about historical schemes is, that they seem to require the year-day theory.

Year-day theory first mentioned A. D. 1190 (see Elliott, Cowles' Appendix and Lee). Applied to the 1,260 days (xi., 3 and xii., 6); the 42 months (xi., 2 and xiii., 5); the time, times and half a time—3½ years (xii., 14) —this last in Dan., vii., 25; xii., 7. Besides some (e.g.

Elliott) so understand the 5 months (ix., 10), the hour and day and month and year (ix., 15), and the 3½ days (xi., 9, 11).

The principle is denied by Preterists and Futurists, including Romanists, Rationalists, and some orthodox writers, and also by most of those who hold to successive fulfillments, or to the purely spiritual theory.

1. Passages chiefly relied on to establish the year-day theory are three, Dan. ix., 24-27; Ezek. iv., 4-6; Numb. xiv., 33-34.

In Daniel, Gabriel tells him it shall be "seventy weeks" until Messiah.

Ezek. iv., 4-6, 390 days and 40 days, "I have appointed thee each day for a year."

Numb. xiv., 34—"each day for a year."

This is all the Scriptural proof—a few other passages adduced by some, but clear that they furnish no proof. Correspondence between Jewish Sabbath, Sabbatical year and year of Jubilee. Further argued that results as to the Papacy show that the principle is true.

Bush urges that in attacking year-day we attack the Protestant Reformation, which built itself largely on the application of Revelation to the Papacy. If true, this would settle nothing, for the Reformers made many grave mistakes. But it is not true, for Luther and other Reformers of his time knew nothing of the year-day theory at all.

2. Objections to the year-day theory.

Observe that it is improbable in itself, and requires clear proof from Scripture.

In Dan. ix., 24-27, it is literally "70 sevens" or "70 hebdomads," and may mean "70 sevens" of years, just as well as "70 sevens" of days. Gesenius quotes from a late Latin writer the phrase "hebdomas annorum," "a seven of years." Some Rabbinical writers use the Hebrew term in this way, a seven of years. Elliott says that

this proves nothing as to Scripture, but certainly as to Daniel at least, it proves such a sense possible.

Daniel had been considering Jeremiah's prediction that the captivity would last 70 years, and thought they must be nearly ended (Dan. ix., 2). Then he prayed long for God's forgiving mercy to Israel, and Gabriel appeared saying that it would be "70 sevens" till Messiah.

As the prophecy he had been studying told of 70 years, so here he would naturally understand 70 sevens of years, seven times as long. Compare "till 7 seven times? Yea, till the contrary be proved. This phrase in Daniel and usage 70 sevens would more naturally mean 70 weeks, it does not certainly mean that, the other being not only possible, but under the circumstances natural.

In Ezek. iv., 4-6, the day is appointed as a symbol of a year; but the Lord does not there say day and mean year.

In Numbers xiv. there is a correspondence between the appointed punishment of the nation and the time spent by the spies, "each day for a year." Now if God had said, "Ye shall wander 40 days," and it had turned out 40 years, this would then be a case in point.

These passages show that such might have been the meaning, that such a prophetic relation could have been established, but they do not at all prove that it was done. If the question be asked, what right have you to understand that 1,260 days signify 1,260 years?—do these passages prove the right? At most they only furnish a perhaps.

But then remember how many dates are given elsewhere in prophecy and never with the year-day meaning. The prophecy which Daniel himself was studying, the prophecy of Jeremiah as to 70 years, was correctly taken by him as literal. Suppose he had taken it as year-day, then it would have meant 25,200 years. So, too, with Daniel's time, times, and the dividing of a time (vii., 25 and xii., 7), said to mean not merely 3½ years but (1,260 days and

so) 1,260 years; compare Dan. iv., 17, 23, 25, 32, where four times over it is predicted that Nebuchadnezzar's insanity would last until 7 "times" should have passed over him. Here a time is evidently a year—nobody would understand the 7 times to be 2,520 years. And we are bound therefore so to understand the 3½ times of Daniel till the contrary is proved. This phrase in Daniel and Revelation sounds mysterious and seems to prove something, but Daniel's own usage shows what he means by it. In like manner in Revelation, if we apply the year-day theory to the 3½ years, we should also apply it to the 1,000 years of Christ's reign, making it 360,000 years, which nobody does, except Mr. Lord, Glasgow, and a German writer, Driessen, A. D. 1717.

Thus then the year-day theory is possible, but not proven, with a strong probability against it from the very usage of Daniel and Revelation.

Now as to the results of the year-day theory.

Take Elliott's interpretation. The 1,260 years begins with the decree of Justinian, recognizing the Pope's supremacy, in A. D. 529-533. Add 1,260, and we get 1789-93, French Revolution. Then, we are told, the Papacy was overthrown. But afterwards Phocas issued a decree confirming the Pope's supremacy, in 604-8, and this with 1,260 gives 1864-8. So a few years ago it was urged that at that epoch, say 1867, Christ would come and completely destroy the Papacy. To this effect numerous works of Cumming.

In 1872 Dr. Cumming, following Elliott, published another volume, comparing events of 1870 with the vials in chap. xvi., and triumphantly claiming that here was a plain fulfillment, etc.

And what right have we to count the 1,260 years from two distinct decrees, 75 years apart? Elliott says Jeremiah's 70 years of the captivity have to be counted both from B. C. 606 to decree of Cyrus, and from B. C. 588 (destruction of Jerusalem) to decree of Darius, about

B. C. 518 or 520. This is not at all certain; and if it were, we could not with any certainty infer the same thing here.

So the results prove nothing conclusive. Mr. Lord is very chary of fixing the beginning of the 1,260 years.

The year-day theory may perhaps be true—no better can be said for it.

The Historical Scheme in general does not stand or fall with the year-day theory; but all the now current historical interpretations are based on it.

3. Environment of Early Christianity, pp. 216-221.

For further study, see Swete, Moffatt, Charles, Beckwith, Dean.

LESSON IV: REVELATION 19:11-22:21

1. Scripture lesson. Rev. 19:11—22:21.

1. The Millennium. Rev. XX. (Broadus).

A thousand years would be natural as a round number for a long period. Plato's Republic supposes men to return to life at the end of every thousand years, and the Talmud variously connects a period of a thousand years with King Messiah (Lee, p. 809).

I: DIFFERENT THEORIES ABOUT THE MILLENNIUM

1. The 1,000 years after the Christian era, or after the triumph of Christianity over Pagan Rome in time of Constantine (some say Charlemagne about A. D. 800). Towards the end of the 10th century there was a widespread opinion that the end of the world was approaching. Many charters of that time begin with the words: "As the world is now drawing to a close."

In the beginning of the 14th century, 1,000 years after Constantine, the Turks came into prominence (thought to be Gog and Magog).

This theory was once universal. Now held by the

Romanists. Enough for us that during this period Popery and Mohammedanism were almost universal in place of primitive Christianity.

2. Millennium a new Church organization. The Anabaptists of Munster, 1533, made it the new Zion, with community of gods and wives. Swedenborg made it the new Jerusalem Church, which he founded. The Mormons call themselves Latter-day Saints, and propose to restore nature to Paradisaical innocence, by a sort of Theocracy and polygamy. "The Temple" at Jaffa, etc. (community of goods). Many others.

3. Millennium before second Advent, or postmillennial Advent. According to this view the millennium consists in a general prevalence of Christianity upon earth, before the second coming of Christ—supposed to be prefigured by Old Testament prophets, particularly the latter part of Isaiah. This view is the most common one among us—first mentioned three centuries ago (Elliott, IV., 103n). It grew out of the first theory, as heretofore explained. The best book in favor of it is probably Brown on the second Advent.

The great argument against it is the passages, "Shall he find faith on the Earth?"—"As in the days of Noah, Lot," etc., Rev. i., 7; chap. xx., etc. The common view must at least be greatly modified.

4. Millennium after second Advent, or premillennial Advent. Christ will come, first resurrection of the saints only, who will reign with Christ in this world 1,000 years —then Satan loosed again, renewed struggle and victory, resurrection of the wicked and last judgment.

This was common among the early Christians, many of them with gross notions we call Chiliasm—contrast Millennarianism—so the words apostle and missionary—marriage supper and New Jerusalem signifying that every day a sumptuous meal and plenty of gold and precious stones. But not all Christians were Chiliasts in this sense.

This view is now increasingly popular—its advocates

usually called Adventists or Millennarians. Good specimen in Elliott. Lord holds in like manner that it shall follow the Advent, and then carries out the year-day theory consistently by making the 1,000 years represent 360,000 years. Throughout this period the holy dead, having had their resurrection, are to reign with Christ on earth—and only after that will come the resurrection of the wicked and the judgment. This follows the text strictly. Glasgow gives the same view as to 360,000. See also "Yesterday, to-day," etc., for beautiful descriptions of the marriage of the Lamb, Millennium and Many Mansions.

This has in its favor the plain meaning of Rev. xx., and the teachings of our Lord above mentioned, and the utter uncertainty as to when Christ will come, which is not so strictly true according to the third theory. These are strong arguments. See valuable article in Presb. Review, July, 1882.

5. Purely spiritual—1,000 years and all—Davidson. Swedenborg (No. 842) says that the phrase 1,000 years signifies an indefinite time. In general he says that when "thousand" stands alone (i. e. not 7 thousand, 12 thousand, etc.), it always denotes an indefinite number; he has been so told from Heaven. In the Heavenly world, to which our Bible answers, they read for "a thousand" an indefinite number. And they wonder there at the errors upon earth about this matter of the 1,000 years.

6. Millennium in modified sense—Fairbairn, Milligan. Fairbairn's view: Millennium before second Advent, but indefinite as to time. Consisting only in greater prevalence of Christianity than ever before, and its introduction constitutes in one sense a coming of Christ—there will be many comings.

Milligan compares Ezek. xxxix., 9-12, to show that 7 years, 7 months, there signify only complete destruction or cleansing, not denoting a particular period of time. So he thinks here—1,000 years denoting completeness of

Christ's reign—1,000 being a favorite number in this book, to symbolize what is perfect and glorious in the condition of Christianity, e. g. ix., 4 ff.; xxi., 16. This quite possible.

II: TIME OF BEGINNING

To some extent discussed independently of the question as to time of second Advent. Early Christians—some said acceptable year of the Lord and A. D. 365—many said at end of 6,000 years, and this according to Septuagint chronology would be about A. D. 550 (Elliott, I., 370, 371). Very many, as A. D. 1000 approached, thought Christ would come then. (See above.) Of late the time is usually inferred from the 1260 years. But the time of Christ's second coming is unknown and unknowable.

Remark upon Glasgow's grave calculations as to whether the earth can hold the population at the end of 1,000 years (not to say 360,000) of profound peace, universal industry, and freedom from vices. A new Malthusianism. He holds (1) that the sea may cease, and the deserts and ice mountains be changed; (2) that the earth may be enlarged; (3) that natural inclinations may be so moderated as to restrict the increase of the race.

NOTE.—The lectures which accompany these lessons dwell on the moral and spiritual instructions of the book, showing that whatever view may be adopted as to the fulfillment of its predictions, it should be freely used for practical edification.

3. Environment of Early Christianity, pp. 221-226.

For further study, see, as above, Swete, Moffatt, Charles, Beckwith, Dean.

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